

# The Refin'd COURTIER,

OR,

A Correction of several  
*Indecencies* crept into Civil  
Conversation.

---

Written originally in *Italian* by *John Casa*,  
from thence into *Latin* by *Nathan Chytræus*,  
and from both, by way of *Paraphrase*, made *English*, by *N.W.*

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Δὲν τὴν πλὴν αὐτῶν ἀναμνηστικὴν ἀποφάντασιν  
πολλὰ, ὃ ἔχουσιν, ὃ μετέστη.  
Zeno apud Latinos

---

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MDCLXXXVI

THE REVIEW

COPIER



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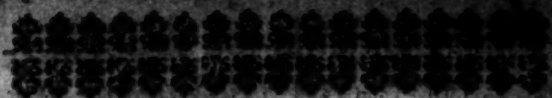
Written originally in Latin by John Galt  
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TO THE  
READER

**I**T must be acknowledged, that the *ensuing Treatise*, is, in part, a *Translation*, or rather a *Paraptrase* of *CASAS GALATEUS*; and that I have taken great liberty to expunge, alter, and adde what I thought convenient. I have purposely omitted some Precepts which seem'd peculiarly to belong to the *Italian Manners* and Institutions, and taken care to render the rest, not so much into the proper *English words*, as sense.

A

A verbal Translation is not nicely to be affected, because the spirit and grace of two Languages is commonly lost by it, and methinks it resembles *Arras-hangings* turn'd the wrong side outward, all the parts appear misshapen and deformed. I have interweav'd pertinent Sayings and Stories, and enlarg'd it above half (and that not without the suggestion and license of the Author) and cast it into a more distinct method, so that it may easily pass for a new Book. Cato reprov'd *Aulus Albinus* for writing the *Roman Chronicle* in the *Greek Tongue*, wherein he had no perfect skill, and told him, That surely he was mightily

To the Reader.

mightily in love with a fault, who  
had rather beg forgiveness than  
be innocent. And if a like indis-  
cretion be imputed to me, in that  
I have but mean knowledge of  
*Italian*, I confess I cannot al-  
together justify my boldness. To  
be short; If I have in any thing  
illustrated the *Author*, or contri-  
buted towards the refining of  
mens manners; I have err'd on  
the right hand, and hope my  
crime is such that it merits its  
own pardon; However, I have not  
wholly labour'd in vain, if what  
(S) *Pliny* was wont to say be  
true, That there is no Book so bad,  
but 'tis good for something; And

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(S) *Plinius dicere solitus est, Nullum esse librum tam  
malum, ut non aliqua ex parte prodesset. Plin. Jun.  
Lib. 3. Ep. 5.*

if any shall yet be so rigid as  
 wholly to condemn it, that he  
 will consider, that it cannot be  
 expected one should build a  
 Tower upon a Mole-hill, and  
 that (g) he who is well in-  
 structed will require in every  
 kind of Argumēt no other dis-  
 course or subtilty than the mat-  
 ter will bear; and that he will  
 vouchsafe to write a better up-  
 on the same subject. And now  
 presuming that either this mo-  
 tion will be complied with, or else  
 that a more candid judgment will  
 be pass'd upon my performance,  
 I bid my Reader heartily

Farewell.

(g) *Ποταμός ποταμός γὰρ ἐστὶν ὁ ἀπὸ τοῦ ὕδατος  
 ἐκ τῆς γῆς ὁ ὡς ἔστιν ὁ ποταμὸς ὁ ὡς ἔστιν ὁ ποταμὸς  
 ποταμὸς ποταμὸς. Arist. Eth. lib. 1. cap. 3.*

LECTO-

# LECTORI.

**N**E detur vacuum, subiungenda  
curavi quæ de moribus in con-  
vivio decentibus Plantinus ille senex  
(In Milite glorioso Act. 3. Scen. 1.)  
de seipso prædicat.

*Vel Cavillator facetus, vel conviva  
commodus.*

*Item ero, neque ego oblocutor sum al-  
teri in convivio.*

*Incommoditate abstinere me apud con-  
vivas commode.*

*Commemini, & meæ orationis ju-  
stam partem persequi.*

*Et meam partem itidem tacere, cum  
aliena oratio est.*

*Minimè sputator, screator sum, iti-  
dem minimè muccidus.*

*Post-Epbesi sum natus, non in Apulis,  
non sum in Umbra.*

Pa.

## LECTORI.

Pa. O lepidum senem, si quas memo-  
rat, virtutes habet!

Atque equidem planè educum in nu-  
tricatu Venerio.

Per. Plus dabo, quàm predicabo, ex  
me venustatis tibi:

Neque ego unquam alienum scortum  
subigito in convivio.

Neque præcipio pulpamentum, neque  
præorto poculum:

Neque per vinum unquam ex me ori-  
tur dissidium in convivio.

Si quis ibi odiosus est, ab eo domum  
sermonem segrego.

Venerem, amorem, amenitatemque ac-  
cabans exerceo,

Es quidem edepol omnis mores ad  
venustatem jugiter.

THE

THE  
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ure.*

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THE

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and of the faculties thereof

The Conclusion.

THE



# THE REFIN'D COURTIER.

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## *The Introduction.*



Seeing you are just now  
entring upon the  
course of humane life,  
which I have well-  
nigh finish'd, and that  
there are few persons  
in the world, for whom I have so  
heartily a respect and kindness, as  
your self; I could not choose but  
account it my Duty to prescribe  
certain Rules for the ordering of  
your *demeanour*, and to point out  
some miscarriages (which by my  
own Experience I have learned to

B

be

be such ) that so you might not easily slip into an Error, or wander out of the Lines of a *decent* behaviour; and that being instructed by my Precepts, you might with safety to your Soul, and honour to your Generous and Noble Family, conduct the several instances of your conversation, after a most *Regular* and *Comely* manner. And because your tender years are hardly capable of *severe* and *subtil* doctrines, I shall reserve them for a more convenient season; and at present treat of those things, which to some perhaps may seem *trifling* and of *small moment*; to wit, by what fashions and measures a man should manage his Life, that in his *familiar* intercourse with others, he may gain the reputation of a *Neat* and an *Aimable*, and a *well-mannered* Person; which truly is either really a *Vertue*, or else for its resemblance very near of kin to it. For although to be liberal, constant and courageous, be, without question, in

*The Introduction.*

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in themselves, more commendable and worthy properties, than to be spruce, and of a graceful Carriage; yet, we see it often comes to pass, that a handsome miene, and pleasant converse, and ingenious discourse, prove more advantageous to men (especially living in a Court) than valour and resolution of Spirit. For those are of various and daily use, unless we will live altogether sequestered from humane Society; whereas Justice and Fortitude, and other more noble and eminent Vertues, are not so frequently exercised. Nor indeed is a liberal or a magnanimous man obliged every hour to perform some Heroick Action, since tis not in the power of the bravest Heroe upon Earth: Wherefore by how much these in greatness and weight exceed the other, by so much are they in number and use out-vied by them. I could easily name many to you, but that it would be a little unseemly, (who though in all other

respects *mean* enough yet) have been  
 highly esteem'd for this *only* reason,  
 that they were of a *gay* and *cheerful*  
 humour, and by the help of their  
*aery* wit and fancy have prettily  
 raised themselves to Titles of Ho-  
 nour, and large Revenues, sooner  
 than those that have atchiev'd diffi-  
 cult Employments, and fought hard  
 Battels, and continually ruffled their  
 Brows with a sullen Gravity. For as  
 an *ingennous* and *affable* Deportment  
 insinuates strongly into those we  
 converse with, and insensibly steals  
 away their hearts; so on the con-  
 trary a *rugged* and *stoutly* behavi-  
 our provokes hatred and contempt:  
 Wherefore although *publick* *Laws*  
 have not appointed any punishment  
 for *Clownishness*, as being no grand  
 offense; yet we see that *Nature*  
 gives us sharp correction for it, by  
 depriving us of the benefits and com-  
 forts of good company (without  
 which our life is but a *dry* and *unsa-  
 voury* tract of time) & exposing us to  
 reproach

### *The Introduction.*

reproach and scorn. And surely, as other heinous Crimes bring along with them greater mischiefs, so these lighter enormities commonly create more troubles and inconveniencies : For as they that are afraid of *savage* Brutes, and account such *little* creatures as Gnats and Flies below their fear and caution ; nevertheless by reason of the constant vexation and disturbance they are tormented with, are oftener incens'd and discompos'd by *them*, than by *Wolves* and *Tigres*, and the *fiercest* Beasts of prey : In like manner it falls out, that most do more vehemently dislike, and loath the acquaintance of *Intractable Dull* Clowns, than of *sparkish*, though *prodigious* Sinners. And therefore 'tis not to be denied, but that a *sprightly* conversation and *cleanly* manners, are an exceeding useful accomplishment for every one, that intends not to wind himself into a solitary retirement, to be



mued in a Cloyster, or immur'd in a Pillar, or to wander up and down in a rude Desert, but to spend his days in places whither Persons of *Gallantry* do most resort. I might add, that other Vertues stand in need of a great deal of cost and furniture, and forrein assistance to set them forth, and seldom avail *much*, if that be wanting; when in the mean time *this* is rich without a Dowry, and well accoutred without any chargeable preparations, consisting only in elegancy of words and gestures.

And now that you may with ease discharge your duty in this particular, you must understand, that it is meet whatsoever you are, to frame and compose your self and actions, not according to your *own private* Will and Fancy, but according to the prescriptions and Garbs of *those*, among whom it is your lot to live: not that you are *intirely* to resign your  
Free-



### *The Introduction.*

Freedom to the imperious dictates of other men, but that, by no means affecting Singularity, you should yield a ready Compliance in all things which are *indifferent*, still retaining a due respect to your *own* native right and Liberty. For as he who submits wholly to the impositions of others, and studies to gratify them beyond measure, crouching as if he could be content to lick up the very spittle under their Feet, looks more like a *Parasite* or a *Mimick*, a *Jester* or a *Buffoon*, than a *sober* and *well-fashioned* Person; so on the other side, (a) he that does not regard at all, whether he please or displease others, deserves to be censur'd for a *rude*, and an *arrogant* and an *unmannerly* fellow. That therefore we may be capable to de-

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(a) *Negligere quid de se quisque sentiat, non solum arrogantis est, sed etiam omnino dissoluti. Cic. 1. Offic.*

## The Introduction.

mean our selves *acceptably*, we must first of all examine what those things are wherewith *generally* the greatest part of mankind are delighted, and of what sort those are which they most abhor; and so we shall quickly learn what is *fit* to be done, and also what to be avoided, to render our conversation *sweet* and *grateful*.

THE

THE

Summe of the whole

TREATISE.

**T**HIS then I shall lay down for an undoubted Rule (and it is the summe of my whole Design) That whatsoever Thing, Word, or Action offends any of the Senses, or annoys the Stomach, or is apt to imprint on the mind the resemblance of that which is odious and filthy, or that contradicts Truth, or common Fame and Opinion (unless it be upon good ground) is very carefully to be shunned. Wherefore those things which are impure and foul, and that breed disdain, are not only not to be practis'd, but the very mention of them is uncomely, and upon that account to be forborn; for not only the doing or the

B. 5.

remem-

10

remembring such Things, but even the  
representing of them by any mode or  
gesture to the Imagination of another,  
is wont to be exceeding irksome and  
unpleasant.

T R E A T I S E

CHAP.

## CHAP. I.

*Of several things which annoy  
the Senses.*

Hence it follows, That it is an *un-*  
*seemly* practice, *openly* to handle  
any part of the Body : Nor does it  
consist with *good* manners, to prepare  
for the easing of Nature in *publick*  
view, or to truss up our Clothes be-  
fore others when we return from  
performing that office; nay, he who  
comes from serving such Necessaries  
(if he will take my counsel ) shall  
not so much as wash his hands in  
*peoples* sight; because that action,  
though *cleanly* in it self, yet (b) sug-  
gests to their minds the *Idea* of

(b) *Quemadmodum cibi reliquia depellantur, tum  
stringentibus se intestinis, tum relaxantibus, band,  
sanè difficile dictu est; sed tamen praterendum, ne-  
quid habeat injucunditatis oratio. Cic. 2. de Nat.  
Deorum.*

that

that which is *foul* and *nasty*. And for the same cause, it seems to be a very *unkindsome* custome, if one chance to spy in the High-way, or elsewhere, any *noysome* thing, to turn him presently to his Companion, and to shew it him; as if it were a *rare* and *lovely* Spectacle: much less is it *comely* to offer another any thing that stinks (as many confidently do) and to urge him so importunately) as to receive no denial; and if he refuses, to thrust it to his Nose, and then cry out, *Prithee smell how abominably this stinks*; when he should rather throw it away, and say, 'tis *odious*, you shall not smell it.

In like manner, it is *indecent* to incommode any other of the Senses; as the *Ears* are offended by gnashing and grating the Teeth, and by breaking wind, (c) and by snorting and

(c) *Marcellus candidatus ita stertebat, ut ego vix audirem.* Cic. ad Atticum.

shuffling up the Nose, and by rubbing and knocking two Stones together, and by filing Iron, and the like; and therefore we are to abstain from doing such things, as much as possibly we can. Neither must we think this one Caution sufficient, but we ought industriously to refrain from *singing*, especially if the voice be *immusical*, or if there are none to make a Consort, or if we are not desir'd to shew our skill. And yet, if we observe it, there are few that regard this; (d) Nay commonly those who have no cadency or sweetness at all, but make as *hursh* a noise as a *Mandrake*, are readiest to transgress in this kind. And there are some, who when they cough or sneeze, do it with so *shrill* a sound, that they pierce through the Heads of the standers by, and almost strike them deaf; and (which is

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(d) Exige quod cantet, si qua est sine voce puella.  
Fac saltet, nescit si qua movere pedem. Barbara sermone est? fac tecum multa loquatur, &c. Ovid.



far worse) do not turn away, but, after an *inconsiderate* and *immodest* sort, all to bespatter the Faces of them they talk with. And you will meet with others, that, when they *yawn*, make as rude and ugly a noise, as a Dog when he howls, or an Ass, when he brays; and notwithstanding that they gape as *wide*, as ever their mouths are able to stretch; yet they will not break off, but all the while, at least endeavour to continue their discourse, *bellowing*, to speak properly, rather than *talking*, with a *confused*, and *rude* voice, resembling that of dumb persons, when with the utmost of their skill and power, they attempt and strain to set their imprison'd thoughts free. These several most *unseemly* behaviours, displeasing both to the Eyes and Ears, are studiously to be avoided.

It may farther usefully be added, That he who would be reputed a *well-bred* man, ought to refrain from  
loud



loud and frequent yawning, (a crime the (e) Romans severely punish'd) and that not only for the reasons already alledg'd, but also because it seems to proceed from a kind of weariness and disdain, and therefore looks like no small affront; for, he that often does so, intimates that he is quite tir'd and surfeited with the Company, and desires to remove to some other place. And surely though one may be much inclin'd to yawn, yet we find by experience, that if some pleasant divertisement, or serious business intervene, and take possession of our minds, we easily forget to do it; whereas he who has no merry conceits, or grave Meditations to take

(e) ubi deliberatum est de nota ejus, qui ad Consortes ab amico advocatus est, & in jure stans, clare nimis ac sonore oscitavit: atque inibi prope ut plecteretur, fuit: tanquam illud indicium vagi animi foret & hallucinantis, & fluxæ atque apertæ securitatis; sed cum ille decessasset, invicissimum sese ac repugnantem oscitatione victum, tenerique eo vicio quod oscido appellatur, tum nota jam destinate exemptus est. Agellius Noct. Art. lib. 4. cap. 10.

up his thoughts, but wholly gives himself over to a *careless dulness*, is presently apt to fall a *yawning*. And then it usually happens, that (f) if one idle Fellow *gapes*, all the rest, either out of a *fond apishness*, or *secret sympathy* *gape* too; as if he did but put them in mind of that, which had they remembred, *themselves* without fail would have done before. And since in the *Latine* Dialect, to *yawn*, and to be *negligent*, and *slothful*, are Phrases of the same importance; it is, I suppose, *expedient*, that this *foolish* custome should be relinquish'd, being *ungrateful* to the Sight and Hearing, and not a little to the Stomach too; for (as I said before) whensoever we practise it, we appear to *slight* the Society in which we are, by signifying that it does not at all suite with our humour, and that alone is

(f) Vide Aristotelis Problem. sect. 7. q. 2. & Alexand. Aphrod. Probl. 1. nec non Erasmi. chil. 3. cent. 5. prov. 93. *Oscitante uno oscitat & alter.*

a reproach but few will patiently endure; besides, we disparage our selves, by giving a plain testimony of our *sluggish* and *drowsie* Disposition, which certainly renders us hugely *unacceptable* to those with whom we do converse.

Moreover, it is an *uncomely* thing by *coughing*, and *hawking*, to raise *Phlegm* or *Corruption* out of the breast and lungs; or after you have blown your Nose, to open and look upon, and rub your Handkerchief, as if a Pearl or a Rubie were dropt into it, or some preciouſ Liquor distill'd from the Brain. Such kind of *slovenly* misdemeanours are so far from procuring the *esteem* of any, that they must needs breed *Loathing* and *Detestation* in all, in whose presence they are committed: nay they are sufficient to provoke the *contempt* of those, who perchance were greatly dispos'd to love us. He that affects any *sordid* and

and *nasty* gesture, and yet hope and desires to be belov'd, is undoubtedly one of a *shallow Wit*, as well as an *unmannerly Deportment*; for 'tis just as if a *faul Slut* that lies rolling her self in an heap of Ashes at the same instant should strongly fancy, that by this course she shall intice some *beautiful brisk young Gallant* to make passionate Addresses of Courtship to her; when by so doing she makes all men to fly from her, as from a Toad, or Swine that bemire her self in dirt and filth.

Neither is it a *cleanly Fashion* for any to put his *Nose* towards a glass of Wine; which another is about to drink, or to *smell* to that which is laid upon his neighbours Trencher, no nor to that which himself intends to eat or drink, because it has a *shew of rudeness* in it; it being possible that some *moisture* may drop from his Nostrils, and excite *cloy* and *squeamish* Stomachs to *dis-*  
gorge

gorge, or *nauseate* their Meat, though perhaps it does not fall out so; and if you will listen to my advice, you shall never proffer that Cup or Glass, out of which you are wont to drink to any, unless to a very *familiar* Friend: much less is it fit to give away that *Apple*, or any other Fruit, in which you have begun to set your Teeth. (g) Nor would I have you take liberty to *laugh at*, and *neglect* these cautions, because the particulars instanc'd in may seem to be but of *light* concern; for small wounds multiplied.

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(g) Noli illa contemnere, quia *minora* sunt, sed cave quia *plura* sunt. Attendite, *minuta* sunt, non sunt *magna*; non est bestia quasi leo, ut uno morsu guttur frangat, sed bestiae plerumque *minuta* multa necant, si projiciatur quisquam in locum publicibus plenum, nunquid non moritur iis? Non sunt quidem *maiores*, sed infirma est natura humana, quae etiam à *minutissimis* bestiis interimi potest. Quàm *minutissima* sunt grana arenæ? si arenæ amplius in navim mittantur, mergunt illam ut pereat. Quàm *minuta* sunt guttæ pluviae? nonne flumina implent & domos dejiciunt? Ergo *ista* nolite contemnere. S. Aug. lib. de 10. chordis.

will

will let out the Life, and a great number of narrow leaks endanger the sinking of the stateliest ship, and several minute drops of Rain swell to an overflowing deluge, and many little Indecencies corrupt our Civil Conversation.

There was, not many years ago, a Bishop of *Verona* (a fair City in the Territories of *Venice*, where the famous Poet (b) *Catullus* was born) well skill'd in all Learning, Divine and Humane; his name was (i) *John Matthew Gilbert*. This Prelate amongst other excellent Endowments and Qualities that he was Master of, was of a very *Plausible* and *gentle* Behaviour, and so exceeding *Courteous* and *Hospitable* to all ingenuous and sober Men; that his *Palace* was almost translated in-

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(b) *Tantum Magna suo debet Verona Catullo.*

*Quantum parva suo Mantua Virgilio.*

*Martial lib. 14. Ep. 193.*

(i) *Hujus meminist Paulus Jovius, Histor. lib. 5.*

to an *Inne*; though in his Entertainments he did not transgress the bounds of Prudence and Moderation, but constantly treated all his Guests, after such a *discreet* and *handsome* sort, as best became one of his *Sacred Order*. It chanc'd that a certain *Noble Man*, whom they call'd *Count Richard*, as he pass'd that way, spent some days with this *Bishop* and his *Family*, which consisted, for the greatest part, of Persons eminent both for good learning and good manners too (as tis requisite a *Prelates House* should be a *Model of Vertue, Knowledge and Humanity*) He had a gay and well-polish'd *Wit*, advanc'd above the ordinary pitch of *Noble men*, by which he gain'd the applause of every one, and truly deserv'd to be highly valued, being a *perfectly accomplish'd man*, except only that his carriage was blemish'd with one infirmity. Which as soon as the *acute Bishop* espied, he discovered it to some, with



with whom he was intimately acquainted; who although they were afraid by a sharp and hasty reprehension to chastise and offend this *Noble Guest*; yet at length they judg'd it worth the while to admonish him with a tender calmness. Wherefore the next day when he was ready to take Horse, and had bidden Adieu to all the company, the *Bishop* sent for one of the *Wiseſt* of his Household, and charg'd him that he should attend the *Count*, and conduct him part of his journey, and that as they travell'd along the road, when a fair opportunity was offer'd, he should in a *mild* and *friendly* manner, tell him what *fault* was observed in him. Now the *Officer* whom the *Prelate* employed for the management of this Affair, was a man of *good Years* and *Gravity*, of *ſingular Learning*, and *transcendent Civility*, of a *winning Eloquence*, and a *Countenance* compos'd of *Mirth* and *Sweetneſs*, and one that had spent a great por-  
tion



tion of his Life in Princes Courts :  
His name was *Galateus*, and it was  
his direction and request that first  
induc'd me to write this Book. Not  
long after they were mounted, he  
began to wind himself into a plea-  
sant discourse of divers Subjects ;  
and when they had talk'd together a  
pretty space, and that it was almost  
time for him to think of returning  
to *Verona*, and the Count was impor-  
tunate with him to do so, and pro-  
miser'd to bring him back part of his  
way ; *Galateus* with a *smiling* aspect,  
and *soft* language, accosted him after  
this manner. My Lord ; My Master  
renders you most humble thanks  
for the great Obligation you have  
pass't upon him, in vouchsafing him  
a Visit, and so long a stay in a place  
too mean to receive a Person of so  
much Merit and Honour. He has  
in-joyn'd me to let you know how  
deeply he repents this Favour, and  
withal to present you, in his Name.  
with a special token of his Gratitude,  
which

which he earnestly beseeches you to accept, with an *equal* measure of *Candour* and *Respect*, to *that* where with 'tis tendered to you. My Lord the *Boon* is this, the *Bishop* accounts you one of the *bravest*, and *best-bred* persons this Age can boast of, and *thence* was prompted with more than ordinary curiosity to prie into your whole deportment, and upon his most exact research, can find nothing but what he reputes worthy of commendation, and would pronounce you *absolute* and *without Exception*, were it not for *one* custome you use, which seems to carry *uncomeliness* in it, to wit, as you are at Table eating your meat, you make a kind of *whistling* noise, by the motion of your mouth and lips, which offends the ears of the sitters by. This my Master commanded me to advertise you of, and desires that you will diligently reform so *unhandsome* a practice, and esteem this reproof and counsel, as the issue of a *courteous* obliging

liging soul, and a *peculiar* testimony of his *friendship*; for he is verily perswaded, that few in the world besides himself would have been thus *generous*, and *free*, in communicating so *precious* a largess as this *correction*; and therefore he hopes its rarity may enhaunce the value. The *Count*, who had never in all his life been admonish'd of this defect before, welcom'd it at first with an ingenuous (k) *blush*, and was almost dash'd out of countenance; but after a very little space recollecting himself, he return'd this answer: I pray tell the *Bishop* from me, That if the gifts men mutually confer, were but all as good as this, they would quickly be enrich'd without impoverishing one another; (for in *boons* of this Nature the *Donor* imparts, and does not diminish his own stock) and give him my humble and hearty thanks for his singular

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(k) *Periit, cui periit pudor.*

*humanity* and *beneficence* many ways express'd towards me, but in nothing so much as this last instance, and assure him, that without fail, henceforth I shall most carefully amend this fault. In the mean time I bid you Farewell, and wish you safe at *Verona*.

How sharply, think ye, would this worthy *Prelate*, and his Noble Retinue have censur'd those, who more like so many *Swine* than *Men*, put their Noses into a mess of Broth, and never once lift up their Face or Eyes, much less remove their Hands, from the dish; and that with their Cheeks distended and swoln (as if they were sounding a Trumpet, or blowing a Fire) don't so properly eat, as devour their Meat? What would he have said to those, that grease themselves up to the elbows, and make their *napkins* look like *dish-cloths*, and yet are not asham'd to blow their *noses* on them, and some times

Chap. I. **COURTIER.** 27

times to wipe off the *Sweat*, which, it may be through immoderate haste and eagerness in eating, trickles down from their Forehead and Face to their Necks? In earnest, men of no better manners deserve, in my judgement, to be expell'd out of all cleanly Company. Wherefore every one must take heed, that he do not so *bedawb* his Fingers, as to dirty his Napkin, because it *loaths* all that look upon it. 'Tis likewise an *unseemly* fashion to break your Bread into *small* morsels, or to crumble it to pieces.

They, whose Office it is to wait at Table, must by no means *scratch* or rub their Heads, or any other part of the Body, in the sight of their Master, when he is at Meat, or *disclose* any *handle* that which ought to be *cover'd* and let alone; or so much as do any thing *like* it, and by any *immodest* gesture represent a *beastly* thing. I have observ'd some *unbred*

fellows, for want of due consideration, thrust their hands into their Bosome, or hide them under their garments behind their back; whereas they should be in open view, and always kept so *white* and *neat*, that not the least *spot* of *dirt*, or sign of *filth* should be seen upon them. And when they serve up Meat to the Table, or give a glass of Drink to any one, they must be hugely cautious of *spitting* and *coughing*, and much more of *sneezing*; because such actions breed a *jealousie*, that some *nastiness* may have happen'd into the Cup or Platter, and that affects a nice Fancy, and turns a weak effeminate *Stomach* as much as though it should really be so. And therefore Servants ought to beware of giving their Masters any cause of suspicion: for the *conceit* of what might have been, is almost as *irksome* as if it were. When you take a *Taste*, or a roasted *Pear* or *Apple* from the fire, you must not *blow* away the *Coals* or *Ashes*,

if any chance to cleave to it, lest some ill humour be conveigh'd along with your breath (for 'tis an old Proverb, that *There's never any Wind without some Water,*) but rather shake them gently off, or wipe them with a fine Cloth, or use some other pretty Art to make it clean.

'Tis an unmannerly triek to wet your fore-finger in your mouth, and to print it in the Salt-cellar, and then to lick the Salt that sticks to it. It is not handsome to reach out your napkin to another, under pretence that 'tis fairer than his; for that suggests to him (what perhaps he did not before take notice of) that his own is foul, and therefore probably may offend him. When you are discoursing with any one, you must not draw so near, that your breath may reach him; for some can't endure anothers breath though it does not stink at all, but is a great deal sweeter than their own. These and all usages of the same kind, are apt ex-



ceedingly to *displease*, and for *that*  
reason are to be abandon'd; for we  
must do nothing, that may annoy  
the Senses of them with whom we  
live.

## CHAP. II.

*Of Things repugnant to the Inclinations and Appetites of the generality of Mankind.*

AND now having discours'd of several Actions, which are injurious to the *Senses*; I shall proceed to treat of such as are very disagreeable to the *Inclinations* and *Desires* of the greater part of Mankind. To this purpose you may remark, that there are many things which men approve by *common Consent* and *Instinct of Nature*. 'Tis true; to the *Angry* and *Malicious* person, nothing has so high a gust and relish as a Bowl crown'd with his *Enemies* Blood, and the *delicious* draught of a full revenge; to the *Intemperate* and *Luxurious*, dainty *Meats* and *generous Wines* are beyond *Ambra-*

*sia* and *Nectar*: The *Amorous* is tickled with the soft whispers of *lust*, and ravish'd with the sweetness of stolen pleasures, and plots to compass an unlawful Bed; The *grieping Usurer* hugs his Bags, and torments himself with cares and hardships, to heap up wealth for a *prodigal Heir*; The *Ambitious* affects *Grandeur*, and breathes after popular Applause, and projects to advance his Family, and to have his Name written in *Capital Letters* in the *Annals*: And *divers* men have different designs, and various appetites, which they study to indulge and pamper: but yet in *civil* conversation all seem to dislike the *misbehaviours* I shall point at, and endeavour to reform. The other are matters of *private* regard; but those that concern the Case in hand have relation to mutual *Society*.

In General, I shall prescribe this *Rule*. That 'tis extremely *necessary* and

and *becoming*, that a *due* observance and respect be paid to all we associate with, according to their Quality and Degree. *Superiors* are to be *reverenc'd*; To *Equals* we must be *kind*, and *affable*; and *Inferiors* are to be gently handled. We ought neither to speak nor do any thing that may argue want of *just* esteem of those, in whose Company we are.

And hence it follows in particular; That it is a very *indecent* Custom (and yet 'tis ordinarily practis'd) for men to compose themselves to *sleep*, in a place where they are met to no other end, but with innocent mirth, and some harmless sport, to pass away two or three idle hours: for they that *deliberately* do so, plainly shew, that they little value the discourse, or persons of them they are with. It may also be added, that as one *sleeps* (especially if he lies not at ease) he may chance

to do that which is *unpleasant*, both to the *Eyes* and the *Ears* of others: For example, we often see that Sweat runs down mens Faces, when they are *asleep*, or else, that they drivel at mouth, and all to be flabber their Beard and Chin with spittle.

'Tis likewise, upon the same score, a *rude* and *ungentile* thing, to rise from a Session of grave men, and disturb their *serious* discourse, by *traversing* the room, as it were for a *wager*. And you will find some that *move* and *run* about, and *screw* themselves into *strange* postures, and *yawn*, and *cry* out, and *stretch* their arms, as if they had a fit of an *Ague*, or some other *lazy* Disease upon them: an evident sign that they are weary of the company.

It is a *vain* *glorious* and *foolish* trick to pull out of your Pocket, and read, first one, and then another letter, and to hold them so, as the  
standers

standers by may discern the Titles given you in the *Superscription*; for by this you seem willing to have it thought, that you are either exceeding full of business, or mightily courted for your Merit. Nor is it allowable, in my opinion, to draw out your Scissors, or Pen-knife, to chip or pair your Nails, or pick your Teeth, and cleanse your Ears, as if you judg'd it not worth the while to talk, or listen to any present, and therefore sought some *divertisement* to trifle away, and deceive the time, which else would hang heavy upon your hands.

Moreover 'tis expedient that we refrain from some other practices much in use; We must not whistle, as though we were amongst Horses, nor chirp and sing between our Teeth; nor drum with our Fingers upon a Table; nor throw out our Legs, nor weave up and down; for by such odd ridiculous gestures we demon-

demonstrate, that we have but a *small Stock of Discretion*, and *common Civility*, and that we respect no body near us.

Besides, it is not at all comely, when you are weary, and have a mind to compose your self to rest, to turn your *Back* to anothers *Face*, or so *lay out* your Leg, that those parts which ought to be cover'd shall be expos'd to open view; for this is a degree of *boldness* not fit to be practis'd, unless amongst those, with whom we have contracted a *close Friendship*, and of whose censures we need not be afraid. Nevertheless, if a *great Person* do such a thing before his *domestick* Servant, or an acquaintance of *meaner rank*, 'tis not to be interpreted as a token and instance of a *proud* and an *insolent* humour; but rather of *familiarity* and *condescension*: for (as the (1) *Philosopher*, and

(1) Πεδὸς ὡς ἔτι καὶ ἔχοντες, ὡς τὸ μὴ αἰσχυρῶς τὰ  
ὀφθαλμοὺς, &c. Aristot. lib. 2. Rhet.



the (m) Epigrammatist, have observ'd) 'tis an argument we have a peculiar affection for them towards whom we presume to deport our selves with a great deal of freedom and confidence, and that without any inward controll or shame, which the bare sight of *strangers* restrains us from.

(n) Every one should stand and walk with his body upright, and not *loll* like an *idle Lubber*, upon anothers Shoulders, as if he wanted a prop to hold him up.

You must not, whilst you are *discoursing* with another, make *scurvey* Faces, or *shrug* your Shoulders, but bear what is spoken with an even temper; nor must you (as ma-

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(m) Nil aliud video, quo te credamus amicum.  
Quam quod me coram pedere Cræpe soles.

Martial.

(n) Os hominis sublime dedit, cælumque videre  
Jussit, et erectos ad sidera tollere vultus.

Ovid. Metamorph. lib. I.

ny

any are wont to do) *strike* him you talk to ever and anon with your hand or staff, or jog and *push* him with your Elbow, and cry out almost at the end of every sentence, *Is not this true Sir? Have not I said right now? Is not this to the purpose? Pray what do you think on't Sir? What's your judgment of the Matter?*

*Concerning the Apparel, take the following Rules:*

Let every one when he appears in publick, be decently clad in all respects, according to his Age and the *Quality* of his Condition, and the *Custom* of the place wherein he lives: For he that does otherwise, seems to be of a *cross* and *peevish* disposition and to affect *singularity*, and to contemn the *common* opinion and vogue of Men, and to be *ambitious* to prescribe to others.

(o) The Athenians sharply reprov'd

(o) Diogenes Laert. lib. 6. c. 6.

*Crates* (and perhaps deservedly too, notwithstanding his Apologie for himself) because he (being but a *Philosopher*) wore a Mantle of Estate, which neither the renowned *Theophrastus* (p) who was Master of no less than two thousand Scholars) nor any before him was seen to do. Tis an old Rule, That (q) when you are at *Rome*, you must conform to the *Roman* manners, and when you are elsewhere, you must demean your self agreeably, for it holds good in all Cities and Nations whatever: And therefore the Citizens of *Padua* take it for a high indignity and affront (believing it to be done in contempt of them) if a *Noble Venetian* walk their Streets without a long robe (the proper *habit* and badge of his honour) in a short jump, as if he were in some petty Village. Nor is it sufficient that our Garments be

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(p) Idem lib. 5. c. 4.

(q) Si fueris Romæ, Romano vivito more;  
Si fueris alibi, vivito sicut ibi.

made of good cloth, but we are oblig'd to constrain our selves (as much as possibly we can by a firm persuasion that 'tis most fit) to follow the Garb of the Country where we reside, and permit our Fancies to be overpowr'd and led away by the present Mode, although the *Gloathes* now in use, may not be so convenient in some regards, nor fit so neatly to the Body (or at least seem not so to us) as those that were worn in former times; for *Custom* is the *Law* and *Standard* of *Decencie* in all things of this Nature. If all the people in the Kingdome cut their Hair close to their Ears, you must not let yours grow to an (r) excessive length; or if generally they wear their Beards long, yours is not to be shav'd all off; if it be the fashion to go in *Cuerpo*,

(r) *Inotosos rigidam in frontem descendere crines  
Passus erat, mælanque genis increfcere barbam.*

Lucan. l. 2. de Catone.

*Qui tribus Anticyris caput insanabile nunquam  
Tonseri Licino committebat*

Horat. de quodam poetastro.

you

you must not have a Coat down to your heels, because 'tis hugely *unreasonable*, and *absurd*, to oppose your *private* Wit and Prudence to the judgment of a *whole* society, except you are desirous it should be said, that a third (s) *Cato* is fallen down from Heaven, a *new* Censor and Reformer of Manners. In our *civil* Conversation, we are by no means to run counter to the *major* part, unless we are compell'd by an *unavoidable* necessity ( of which I shall take occasion to speak anon ) because this *pragmatical* temper renders us more *odious* and *intolerable*, than any fault of *this* kind we can addict our selves unto. And therefore there is no reason why in *these* and such like things, you should prefer your *own* phantastick conceit, but instead of that, *soberly* comply with *other* men. For as when one appears, that is *monstrously* misshap'd, and that has a *loath-some*

(s) *Tertius à Cato cecidit Cato.*

*tawny* complexion, and a face deep furrow'd with wrinkles, and is set out with all the advantages of *defect* *unity*, the multitude with great amazement and scorn, fasten at once their eyes and reproaches upon him, just so it fares with him, who slight the opinion and manners of others, and (being perfectly devoted to his own humour) comes out attir'd in an *unusual antick* dress, the people flock about, and gaze upon him, as if he were some *African Monster* newly arriv'd; or a *General* that had conquer'd a whole Nation, and was solemnly triumphing over it. Doubt imagine, if a man should fortify his neck with a *yellow starch* ruff, *musket-bore*, and swell up his belly with a pair of *bombast* Breeches, though he had a *Timpany* ready to break, and stuff out his Thighs and Knees with *large trunk-hose*, and put upon his head a *broad Helvetian Hat*, and venture abroad in *this* guise, how the footmen and lacqueys, and

all

all the rabble of the town would run after, and hoot at, and almost pelt him to death. And what an *uncomly* spectacle would a Woman be, drest up like a *Chimera*, that is, in the (i) *Poets* phrase, like a *Lion* before, and a *Dragon* behind? or as the *Priests* of the (u) *Indian* Goddess, half black, and half white? or like an *Hermaphrodite*, Male and Female, bound up in one *Volumn*? 'Tis *abominable* for a woman to walk up and down in mans habit, and every whit as bad for a man, with (w) *Sardanapalus*, to spin amongst Women, or to spend his time betwixt the Comb, and the Glass, in *crisping* and *curling* his hair, and *painting* and *patching* his Face, or to exercise any effeminate and soft behaviours. For as it is *unseemly* to affect any thing that is *Sordid* and *Slovenly*, so is

(i) Πρόθε λεων, μετόπισθε δρακόν. Homer. II. ↓.

(u) Τα μὲν ἐκ παραλῆς ἐς μέγε μίλαρα ταῖς ἐκ μέγε ἐς πύλας λευκὰ πάντα. Philostratus

vita Apollonii. lib. 3. cap. 1.

(w) Justin. Hist. lib. 1.



it likewise to transgress by a *nicer* curiosity, and a *finical* spruceness. How ridiculous a sight is a *vain young Gallant*, that bristles with his *Plumes*, and shakes his giddy head like an *empty Bottle*, and plunders the Air and the Earth, to adorn a Body *viler* than the Worms that have spun out their Bowels to make him fine, and then windes it into an hundred *mimical odd* shapes; and all this to no *other* purpose, but to get possession of a *Mistress*, that's a *surrier* trifle than himself? An *Apemethinks*, never looks so like himself, as when he has on my *young Masters Suit*. Gay Clothes are the Ensigns of shame and slavery, and the glister of Gold, and the gaudes of Silver, and Silk and Purple, make not so *pleasant* a shew, as a green Field, bedeckt with pretty Flowers. A *Peacock's* Tail, in the Eye of (x) *Solon* excell'd the *Lydian* bravery; and a poor *Butterfly* outvie

(x) Diogen. Laert. lib. 1. in *Solon*.

all the *Artificial* Colours of the Court. I would not have you conceive, that I condemn *comely* or (*y*) *rich* Apparel, provided it do not exceed the Purse, or Quality of the Person; but this I say, that he who is *instantly* taken with every *light* mode, and makes the *art* of Dressing his *whole* care and study, and runs in debt to be in the *spring* of the *newest* Fashion; discloses the nakedness of his Soul, and shews that *Discretion* and *Vertue* hang but *loosely* on it. I would have a *Distinction* for all professions and orders of men; that so we may *easily* know the *Peasant* from the *Gentleman*; the *Lawyer* from the *Citizen*, and the *Physitian* from the *Lawyer*; the *Scholar* from the *Courtier*, and the *Layman* from the *Priest*; that the *Servant* may not pass for the *Master*, nor *Joan* be taken for my Lady i<sup>th</sup> light, as well

(y) Nolo ut de Ornamentis, auris vel vestis præpro-  
prie habeas in prohibendo sententiam. S. August.  
2. Tom. 2. Ep. 37. ad Possidium.

as I doubt she is too often i'th' dark. It is very requisite, that every one should be arrai'd according to his *quality*, lest (as (z.) *Plutarch* tells us) *Philopæmines* by his Clownishness go for a *Scallion*, and a *Scullion* by his Bravery for *Philopæmines*. 'Tis hugely improper (and in England unlawful too, being forbidden by several (a) Statutes, yet unrepealed) for those, whose duty it is to attend the King's Person, to be in any point mean and sordid, but they are to take care (as (b) *Ælian* assures us *Xenophon* did) that they be in the *Mode*, and modestly *fine*; not to trimme up themselves in a *flaming* dress, like so many *Flags* of *Pride* and *Vanity* (as the *Emperour* (c) *Augustus* was wont to speak) but most suitably to the place, and the Office they bear. It was reputed amongst the

(z) In vita Philopem.

(a) 24 Henr. 8. c. 13. 1, 2. Phil. & Mar. c. 1. 3 Eliz. c. 2.

(b) Var. Histor. lib. 3.

(c) *Vixilla superbia*. Suetonius. In vita.

(d) Re-

(d) *Romans* an *heinous* Offence to break this Rule; and they who are guilty, do a *gross* dishonour to their Prince, and lose their (e) *Authority* with the *people*, who are commonly affected with *outward* splendor, and (f) *foolishly* conclude That to be the *best* Horse which is set out with the *stateliest* Trappings. I might here insert an *honest*, and an *useful* Caution; That *Courtiers* of all men living, should discharge the debts they contract for their *bravery*; it being a *disparagement* to the *Kings Majesty*, that his *Court* should look like a *Sanctuary* of *Injustice*, and a *Den* of *Noon-day Thieves*; and I humbly conceive, for them too, to rant it at the expense of *Trades-mens money*,

(d) *Talaris & manicatas tunicas habere apud Romanos flagitium erat; nunc autem honesto loco non eas habere flagitium est. S. August. lib. 3. doctrinæ Christianæ, cap. 12.*

(e) *Ἐν γὰρ τοῖς τέτοις πάσι ἀνδραγαθὸς ἀναβαίνει πρῶτον. Homer. Odyss. cultus concessus atque magnificus addit hominibus auctoritatem. Quintil. l. 8.*

(f) *ut stultus & qui equum ex strato & frenis; nec stultissimus qui hominem ex veste inspicit Sen.*

and sometimes of Widows and Orphans Tears, that is to say, with *their* Cloathes, for I am confident, there are some *pied Gallants*, that if they were strip of their *stolen* Plumes, and that every Bird had its *own* Feathers, would appear as *bald* and *despicable* as *Æsop's Jackdam*: but I forbear pursuing *this* Argument, lest I should vex the Sore too much, and seem to wander from my *first* design. 'Tis *convenient* that *all* sorts of men be attir'd in a manner *proportionable* to their degree, and that they study to be (g) *neat*, but not *phantaastically spruce*. Cloathes like the (h) *Delphic Swords* have a *double* use; they serve to (i) *adorn* for honour and

(g) Είναι βέλαι τὰ πρὶ τῆς ἰδέτης φιλόκαλον ἀλλὰ μὴ καλλωτιστὴς ἔστι γὰρ φιλόκαλον μὴ τὸ μεγαλοπρεπὲς, καλλωτιστὴ δὲ τὸ περιεργον. *Isocrat. ad Demon. (h) Arist. polit. lib. 1. cap. 2.*

(i) *Indut te delicatè, non propter te, sed propter honorem Imperii. Sen. ad uxorem Neronis. Πόρρορ ΒΑΣΙΛΙΚΟ'Ν ἔνδυμα. Damascen lib. 3. de fide Orthod. cap. 19. Distinguit equitatem à Curia. Plin. Nat. Hist. lib. 9. cap. 36. Nec salutarè te sine Chlamyde jara voluerunt: ut sub hac veste semper visus, non quam credari esse privatus. Cassiodor. lib. 6. Ep. 10. Tribes Reges, Consules, equites induiebantur. Fenestella* sight

lightlinefs, as well as to defend us from the injuries of the weather. A nice curiosity grows flat in time, and weary of it self; but I would have those that wear costly garments be sure, that they be fashionably made and well put on; otherwise they manifestly declare one of these two things; either that they do not understand what is fit and comely, or (which is worse) that they are not at all solicitous whether they gratifie or offend others, and so they beget a suspicion in the minds of their associates, that they don't greatly regard them; and the natural issue of this carelesness is, that their company is so far from being coveted and belov'd by any, that 'tis an unwelcome Burden to every one.

(t) ———— *Toga qua defendere frigus,*

*Quamvis crassa, queat.*

Horat. Serm. lib. 1. Sat. 9.

*Verbera Ventorum vibrare imbresque coactos.*

Lucret. lib. 5.

D CHAP.

## CHAP. III.

*Of other things contrary to the Inclinations and desires of Men.*

**B**UT then there are some who proceed a great deal farther in *Incivility*, and not only minister occasion of conceiving a *sinister* opinion of them, but deport themselves so *insolently*, that 'tis almost impossible to be near them; that delight to make the *whole* company dance attendance to them, and never leave troubling them with their *impertinent* Apologies, and *rude* Behaviours, and are not *complaisant* two minutes together. When the Table is cover'd, and all are ready to sit down, then they pretend *extraordinary* business to protract the time; either they have a Letter of *grand* importance to write, or they must perform some Office of *Nature*; or else they complain that they have



not exercis'd that Morning to get them a Stomach to their Dinner, and cry out, *'Tis time enough, you may stay a little longer; Why do you make so much haste to day?* And so they hinder the rest, as if They were the (1) only persons whose affairs deserve to be considered, and humours gratified. They are never contented unless they be look't upon as the prime men, and in all particulars prefer'd; they must sit in the uppermost place, and have the best Chamber, and the softest Bed, and all be imploy'd in waiting on Them, or the whole house shall be put out of order, and smart for it. Nothing is completely done but what they are the Authors of, nor any thing aptly spoken, but what proceeds out of their mouth: every one must hang their Ears upon their Lips; and what they peremptorily utter, be it never improbable or common, must be believed and adored, as though it

(1) *Tales Xenophon ὁ Συμβολῆς appellat.*

were a *sacred Response* of an *infallible Oracle*; they vilifie and traduce all besides, and expect at Feasts and Balls, and Military Encounters, and publick Meetings and Recreations, to *engross* the Eyes and Applause of the people; as if *none* else understood *any* thing, or were able to merit the *least* regard.

Others there are so *Cock-brain'd* and of such a *perverse* and *sour* temper, that *nothing* can satisfie them, be it done with never so *much* care and diligence; and *continually* when they are spoken to, they return their Answer in *harsh* words, and with a *rugged* Countenance, and know not how to make an end of *fretting*, but *chide*, and *mis-call*, and *curse* their Servants, and *rage*, (as if they resolv'd *instantly* to tear them in pieces, and were born to be the *plague* of the Neighbourhood) in such like *passionate* Exclamations. See you stinking Varlet, how finely

*you have brusht my Clothes! Sirrah, you  
 rascal, how early you called me to day?  
 Come hither, Villaine, how chance you  
 wait upon me no better? you filthy Beast,  
 I could find in my heart to knock your  
 Brains out. These are monstrous ex-  
 pressions of barbarity and madness,  
 and infinitely below the generous  
 spirit that should possess the Breast  
 of a Gentleman, and such brutish  
 ugly follies, that they are not fit to  
 be once mention'd (though with re-  
 proof and detestation) much less  
 practis'd by persons of noble ex-  
 traction, train'd up in the School of  
 Honour, who are bound to avoid  
 them, as they would do an infe-  
 ctious Disease, or an ignoble Death.  
 'Tis true, such Indecencies may pro-  
 ceed from one internally modest,  
 and humble, and be committed not  
 out of malice and rudeness, and an  
 ill intention, but meerly through  
 Carelesness and want of Caution, a  
 sudden Surprize, or the impetuous  
 Violence of an intolerable provoca-  
 tion;*

tion; yet because they so nearly resemble in all their lineaments and proportions the base brats of an haughty and envious mind, that they can scarcely be distinguished from them, 'tis difficult for those who act them, to escape severe Censures and Revenge; for what more undoubted issue and sign of *Pride*, than to harbour an overweening conceit of our selves, and to undervalue and slight others? and who so deeply buried under the rubbish of his own Ruines, that something of goodness may not be discern'd by a charitable Surveyer? However, who is there reckons himself so wholly inconsiderable, as to be willing to stand for a pure Cipher, and to be lookt upon as perfectly insignificant in the account of the World?

There was not long since, at Rome one *Ubalдинus Bandinellus*, a person of no inferior Quality, being a Nobleman of Florence, and Bishop of Falisca.

*Falifca*, and eminent both for *acuteness* of Wit, and *solidity* of Judgment, for his *incomparable* Learning, and *exemplary* Integrity. This *Famous* Prelate us'd to say, that whenever he came to the *Popes* Palace, or return'd from thence to his own House, in that *large* Street, throng'd with multitudes of *all* sorts, *Courtiers* and *Bishops*, *Magistrates*, and men of the *lowest* rank; he met with none, whom he supposed he had not just cause to esteem either *much* better, or at least in *all* respects of *equal* dignity with himself.

We must not presume to lay men in the Ballance of our own *strict* apprehension or *prejudic'd* Fancy, and then undertake to tell *exactly* how much they weigh, and what they are worth, but *all* must be allow'd some grains of *Candour*, and *kind* construction; for 'tis *convenient* in this case we should go by the *same* Rule we do in *Money*, and judge of them,

not according to the *inward natural* value, but *that* which *Custom* and *common Fame* have stamp't upon them.

Beware of *detracting* from any one behind his back, but when you are required to give a *Character* of another, be sure it be made up of his most *laudable* Properties. 'Tis a known *Maxim* in *Heraldry*, that all *Animals* born in *Arms* or *Ensigns* are to be interpreted according to their most *innocent* and *noble* qualities: as if a *Lion* be the charge of an *Escutcheon*, we must imagine the things represented to be *valour* and *watchfulness*, not *cruelty* and *rapine*; and if a *Serpent*, not *Venom* and *Malice*, but *Wisdom* and *Subtily*; Much more is this to be observed in the *blazoning* of our *Neighbours Name*. 'Tis a *Sneaking* and *Cowardly* Trick to accuse one that is not *present* to answer for himself, and an instance of no *small* *indiscretion*.

cretion; (m) if we cannot commend others, *Prudence* enjoyns us to be silent, for we create jealousy in those who hear us, that we deal after the same rigid manner in other places with them too; and it usually falls out that 'tis reveal'd, and then a quarrel is commenc'd, which begins in bitter reproachful words, and proceeds in rough usages, and downright blows, and too often dips its Feet in Blood. And to this may be added (what we find true by daily experience) That he who sells his *Brothers* Credit at a low rate, makes the Market for another to buy his at the same price.

When we are among our *Collegues* whom we desire to please, we must do nothing that favours of a (n) domineering Spirit; but study to

(m) Επαμεινών μὲν ἔδυναται: λέγειν δὲ ἔβλαμψεν Demosthen. (n) Τίνα πρὸς τοὺς ἀλλοτρίους φιλονεικῶν, ἀλλὰ μὴ σιωπῶν. Τῶν μὲν γὰρ τὴν ὑπερηφανίαν ὄγκον μάλιστα εἰς οἱ Νῦναι κατεργασίαν. Τὰν δὲ τὴν φιλονεικίαν πρὸς πάντας ἡδὴ καὶ ὑποφρονεῖν, φιλονεικῶν δὲ ἔσθ'· μὴ δὲ σιωπῶν εἰς μὴδὲ πρὸς πάντα φιλονεικῶν, φιλαίτιος, φιλαπαιτιότης. Isocrat. ad Dem.



38      *The Refin'd*      Chap. III.  
 be kind and sociable, and such as  
 (a) *Felicitas* Characters *Plato* to have  
 been, who won upon men, Out of his  
*Academy*, as much by his affable and  
 obliging Carriage, as he did In it,  
 by his *Philosophical* Precepts and  
 Disputations. Our Actions and Ge-  
 stures ought to carry along with  
 them manifest tokens of respect and  
 kindness. And hence it comes to  
 pass that some things, which if they  
 were done in their proper Season  
 could not be blamed, yet in regard  
 of the place and the persons present,  
 deserve to be sharply reprehended.  
 As to chide, and much more to cha-  
 stise servants, for this is to exercise  
*Authority* and *Jurisdiction*, which  
 must not be before them we are  
 bound to honour. I might add,  
 that it molests all the company, and  
 interrupts the discourse, especially if  
 it be at the Table, a place of mirth,  
 not of wrangling. Therefore I say,

(a) *Ὅτι δὴ καὶ αὐτὸς ὁ Πλάτων ἄνευ  
 χροῦ καὶ οὐκ ἐν ὀργῇ. Hist lib. 4.*

is not at all *handsome*, whatsoever *unlucky* accident happens, to be *angry* there; or if you cannot help being vexed, and troubled, yet *dissemble* it whilest you are at *Dinner*; that no *disorder* may appear in your *Countenance*; and that for the reasons *already* laid down. And by *all* means you are to have a care of this; when you make a *Feast* for *Strangers* and persons of *Quality*, for you invite them to be *merry*, and then your *Reputation* is *highly* concerned. And as (p) *soure* things eaten by another, if you chance to see what a face he makes, do *presently* set your teeth on edge; so if one be *discomposed*, all are prone to be *affected* with it. He is (q) *Refractory* in the most genuine notion of the word, who sets himself to oppose the *Inclinations*.

(p) Vide Aristot. problem. Sect. 7. q. 9.

(q) Refractus proprie dicitur equus duri Oris; Achilo exasperatus, Polluci amarus, Sisyphus, Atreus, Agamemnon, &c. Inde vox transferri ad homines similis ingenii; Refractorius enim Reluctantia plane est idem.

of every one. Now how unlikely this stubbornness is to procure the favour and friendship of others, I leave you to judge, since it consists in crossing their Humours and Delights, a practice which unavoidably creates Hatred and Disdain. We should rather (r) comply with their Desires, and advance their Content, and suck satisfaction from their pleasures, and suit our talk to their sense and notices of things, so far forth as not to violate the Laws of Modesty and Justice; but when courtship and truth come in competition, 'tis an easy matter to determine our choice, for 'tis better no doubt, to be rudely honest, than to be civilly false and injurious.

It does not become us, in our behaviour to be either (s) rustical and clownish, or inaccessible and reserv'd;

(r) Nec cum visari vult ille poemata panges.  
Horat. lib. 1. Ep. 18.

(s) Multo animo nihil inest agreste, nihil in-  
humanum. Cic ad Atticum.

but

but to demean our selves with an open and unrestrained familiarity, as though we belonged to the same house. What causeth the different relish and wholesomeness betwixt wild and other Plants, but only this? the former grow neglectedly in the Wood, and the latter are orderly set and nursed up in the Garden. I don't approve of that sullen privacy which some affect, that makes them look like *Forreiners* or *Guests*, rather than *Companions*; but give me the sweet and pleasant Person who uses the same degree of *Freedom* and *Affability* as they do, that are bound fast together in the firmest Bonds of a virtuous and inviolable *Amity*. Of this sort were *Lælius* and *Scipio*, *Cicero* and *Atticus*, (t) *Cyrus* the younger and *Artapates*, (u) *Titus Volturnius* and *Lucullus Terentius* and *Brutus*, and (to name no more) the

(t) Xenoph. l. 1. exped. Cyri.

(u) Valer. Max. lib. 4. cap. 11.

(w) Cime

(w) *Cimbri* and the *Celtiberians*. To this purpose 'tis convenient, that every one accustom himself to salute others in an *ingenuous* and *friendly* manner, to talk *kindly*, and return *civil* answers, and that he frame his *whole* Carriage, after the most *popular* and *easy* measures. And therefore they are mightily to blame, that *frown upon* and *brow-beat* all that approach them, and never vouchsafe them one *gracious* smile; that flatly contradict *whatever* others upon certain knowledge affirm for truth, and entertain the *noblest* and most *affectionate* offices of *Respect* and *Love*, with a *strange carelesness*, and *inhumane stupidity*; that *grumble* when they are *respectfully* accosted and will not endure *harmless* jests, and *merry stories*, and *innocent talk*; that hate being *caress'd*, and reject *all* addressees (be they made with never so much *observance* and sense of *duty*) with a *barbarous*

(x) Idem lib. 2. cap. 6.

indig-

indignation, and scornful language. (x) As Biles and Ulcers smart and become angry, even at the very mistrust of the lightest touch: so a distempered sick mind will be greatly offended with little things, insomuch that a Complement or a Letter, a Question or a Word, shall presently provoke some to give a challenge. But such morose waspish Fellows may expect to be biffed at and exploded, rather than courted and beloved.

It is not fit to addict your self to melancholy and thoughtfulness, when you are in company, to sit musing in a dull posture with folded armes, regardless of any thing propounded to you, though it be urged over and over with more than usual importunity, as if you were in an Extasie, and your Soul were removed from

(x) ut Ulcera ad levem tactum deinde etiam ad suspitionem tactus condolescunt: ita animus affectu minimis offenditur, adeo ut quosdam Salutatio, Epistola, Oratio, Interrogatio ad litem vocent. Sen lib. 3. de Ira, cap. 10.

its station, and retired to some corner of the Body, or as though you were transform'd into a *Stock* or a *Stone*. This indeed is somewhat tolerable in those who have spent many years in contemplation, and the serious study of the liberal Sciences (especially the *Mathematicks*;) but in others without all doubt, it is not capable of excuse, and consequently is not to be allowed. Nay, *Scholars*, and persons immers'd in business, would do wisely (when they design to give themselves up to *Meditation*) to withdraw from places of resort into some convenient solitude. 'Tis storied of the *Angelicall Doctor Aquinas*, that being at Supper at *Paris* with the *King of France*, he dropt into such a profound discourse with himself, that he seem'd to be turn'd into an insensible Statue, and continued a pretty space without moving hand or foot, or so much as once stirring his eye, till at length having conquer'd the  
diffi-



difficulty his mind grappled with, he struck his hand earnestly upon the Table, and cried out, that *Now 'twas surely concluded against the Manichees.* The *King* was amazed at it, and ask'd him what he meant; To whom *S. Thomas*, not without *flushing* and *confusion* repli'd, *That just at that time there came an Argument into his head, which utterly overthrew the doctrine of the Manichees.* And they tell of *S. Bernard*, that when he had journeyed along the Bank of the *Lemane Lake* a whole day together, and his fellow-travellers at night were talking of it, he enquired of them where that *Lake* was, and when they told him, he wondered at it, and protested he never saw it. And I have known a *famous Lawyer* as he has been plodding on the rode, sink over head and ears in a *perplexed Case*, and labour at least two or three hours before he could recover out of that *Quagmire*. But let every thing be done in its *proper season*.

'Tis

'Tis an *unbecomming*, and an *unmanly* thing, to be of a *soft* and *nice* temper, prone to take exceptions upon every *frivolous* occasion. When you are *conversing* with such, you are not upon *equal* terms, but all the while in perfect *slavery*. You will meet with some that must be handled with as much *Caution* and *Gentleness*, as if they were so many *curious Venice Glasses*; you can hardly tell how to touch or come near them for fear of *breaking* them; an *easy* blow, or a little *sharp* breath *shatters* them to pieces. If you don't *readily* salute them with the *Punctilio's* of *Reverence*, and bow to them with the *lowliest* *Submission*, and repay their *Visits* with *all exactness*, and answer *directly* every question; they are in a *flame* and *torment* themselves more than others would do for the *vilest* *affront* and the *grossest* *injury*; and you quite lose their favour for ever. they are so *fondly* *enamoured* of their *Titles*

that *nothing* pleases them more than to hear *them* recited; and unless you have them at your fingers end, and give them *all respect* to an hairs breadth, you raise a storm, and incense a *fury*; they'l complain that you want *Breeding*, and that you *slight* them, and conceive an *immortal* hatred against you; They are angry if you make applications to them without observing a *considerable distance*; and 'tis a crime not to be pardon'd, if you don't set them at the *upper end of the Table*; they'l upbraid you with your *Ignorance*, and want of *due regard*, and tell you that you don't know your *self*, or *them*, since you use them no *better*; that you ought to make a distinction betwixt them and others, and let Them have the place that belongs unto them. They love and esteem *themselves* above measure, and whilst they spend so much of their care and time about their *own* concerns, they have but little left to

to bestow upon any besides. To  
be hugely desirous (as I said before)  
that the conversation be sweet and  
pleasant; but to associate with Cri-  
tical peevish people, whose Friend-  
ship is as weak as a single Thread,  
and as brittle as Glass, and that are  
apt to reckon every small omission  
(even the misplacing of a word) for  
a heinous offence, it is to be in per-  
petual Bondage. And therefore we are  
not only not to be delighted with  
this effeminate humour, but upon  
all occasions to declare our dislike  
of it, and leave it to Women, and  
effeminate Men.

CHAP. III.

THEY HAVE THE PLACE THAT BELONGS  
TO THEM. THEY LOVE AND ESTEEM  
ONE ANOTHER ABOVE MEASURE; AND  
THEY SPEND SO MUCH OF THEIR  
TIME AND CARE ABOUT THEIR OWN CON-  
DUCT, THAT THEY HAVE BUT LITTLE LEFT  
TO

## CHAP. IV.

*Of several Errors of the Tongue to be reformed.*

IN familiar Discourse Men likewise transgress many ways, both in the Matter and Manner of it. In the Matter, principally, if it be either Impertinent, Profane or False; for the Auditors (if they are sober persons) will scarcely give ear to such stuff, because they can take no complacency in it, but abhor him that fills their Heads with empty and (which is more unsufferable) with lascivious sounds. If then you would not be troublesome to the company, be sure to refrain from multiplicity of idle talk. Speech is the Band of humane intercourse, and we are all naturally fond of it; but if it be not material and useful, 'tis tedious and imprudent, if not criminal. Some are so big with Air and nothing, that they

they disburden themselves into every ones bosom they meet with: Such a one was (γ) *Anaximenes*. An ocean of Words, and but a drop of Knowledge; and the Gentleman (z) *Martial* speaks of that could not forbear imparting his slender Poetry to all companies, and in all places, at publick Games, and at private Feasts, in the Baths, and on the Beds; inso-much that every one was afraid of him, and run from him, as from a Serpent, or the Plague, or a Tigress newly bereaft of her Whelps: and (though he was an honest man, yet) he was not to be endured. I would advise you to keep (a) *Enripides's* Precept, *Either be silent, or speak something that is better*; that is, which may increase Learning, or dis-

(b) Ἀέχων ποταμός, ἢ δὲ καλὸς γέφυρα.

(z) *Nimis Poeta es*;

*Hoc valde vitium periculosum est, &c.*

*Vis quantum mali facias videre?*

*Vir justus, probus, innocens, timoris.*

*Lib. 3. Ep. 44. & 45. & 46.*

(a) Ἡ λέγει τὶ σπουδὴν ἀρετῆς, ἢ σπουδὴν ἴχθους.

Ἡ σπουδὴ καλῶν, ἢ ἡ σπουδὴ κακῶν. *Isocrat.*

*grace*

grace Vice, instruct the ignorant, or serve the ends of *Civility*. Take care (to borrow the Expression of (b) Zeno) that you dip your Tongue in *Understanding*, and minister to fair purposes; otherwise you will be reputed a *prating insignificant* person.

And, *Multitude* of words, though directed to no *ill* design, is to be avoided; for (c) he that shoots *thick* does not always *hit* the mark. The Egyptians adored *Silence* for a *Deity*, and offered up sacrifices to it; if it be *seasonable*, 'tis the *wisest* and the most *innocent* thing in the whole world; and no man ever repented of it. But *Garrulity* is a great instance of a *foolish* mind, and betrays men to many *huge* inconveniencies; it

(b) Γλῶσσαν εἰς τὴν ὑπερβίβει. Diogen. Laert.

(c) Auribus frequentius quàm linguâ uteris. enim ejusdem est multa & opportunè dicere.



exposes us to (d) *Reproach* and *Contradiction*, and (e) deprives us of the benefits we might reap from the Discourses of *others*: it makes us *deaf*, and all that are near us. Not that we are to imitate the *austerity* of those *Monks* who abstained altogether from *speech*, *Romualdus* for *seven* years, and one in *Brabant* for *sixteen*, *Theona* for no less than *thirty*, and *Johannes Silentarius* for *forty seven*; for this is *morosity*, if not *madness*. The (f) *Tongue* is an *Angel* (as the Priest was wont to cry out in the midst of the rites perform'd to *Hippocrates* the *God of Silence*) and is capable to shed a benign influence upon *society*; but then it must not be permitted to be *dissolute* and to *range* abroad, but be kept under command, and within

(d) ut quisque contemptissimus & maxime in  
dibrio est, ita solutissimæ lingua est. Idem.

(e) Οὐδὲν ἂν δυναίμην μὴ ἐξ ὅσων περιπλάσσει  
Σοφὸς ἑπαντλῶν ἀνδρῶν μὴ σιγῶν λήγους.

Eurip.

(f) Τλῶσθα Δαίμον.

compass

compass, and be always well im-  
ployed.

You ought not to molest the  
company (at *meals* especially) with  
*Philosophical subtilties*, and *eager dis-  
putes*; for to be *clamorous* is a (g) sign  
of a *quarrelsome* disposition, and he that  
is *wise* will never be so. However,  
'tis an *improper* entertainment at  
*such* times, and fitter for a *School*  
than a *Dining-Room*.

You must carefully abstain from  
mentioning those things which are  
likely to put any out of *Countenance*,  
or turn to their *disgrace* and *disad-  
vantage*. 'Tis not *convenient* to tell  
the story of *Lucretia* where there is  
one suspected to have been *unchast*,  
nor to fall a dispraising *Thraso* to a  
*vain-glorious* Souldier, nor to produce

(g) Ἄνδρος χαρακτήρ ἐκ λόγου γινώσκεται. II  
Menand.

Ὅτις ὁ τρόπος, τοῦτος καὶ ὁ λόγος.  
Aristid,

the Character of (b) *Thersites* or *Zoilus* in the presence of a squinting or crook-back'd, or limping person, nor to talk of breeding and Child-birth before young Girls, nor to cast dirt in any ones face, by revealing or intimating that which may reflect dishonour upon him. 'Twas a bitter taunt of *Epicharmus*, when *Hieron*, not long after he had unfortunately killed his friend, invited him to Supper, to reply, I think I may safely come, for when you Butcher'd your friend, you did not Devour him. Such *Sarcasmes* bite sharply, and favour of an uncharitable Spirit, and strangely confound him they are thrown at: and therefore 'tis a good Proverb. That you must never

(b) Θερσίτης ἦν, χαλκός δ' ἔταρον πρὸς τὰς οἰαίας.

Κυρτὸν ἐντὶ σῆδος συνοχάνοις αὐτὰς, ὅκαρθε, φέρε ἐν παλαιῶν, ἰσθὺν δ' ἐπικρινέτε λαχόν.  
Homer. II. E.

(c) Crine ruber, riger ore, brevis pede, lumen luscum.  
Am-miram proflat, Zoile, si loquar is.

Martial. Lib. 12. Ep. 10.

Spea

*He speaks of a Halter in his House whose Father was hang'd.*

Talk not *filthily* and *obscenely*, though you may tickle the fancy, and get into the *Favour* of great Men. He that is good will seek to delight others only by good things; and he that ministers to wantonness, is a *perfidious* and *unworthy* Wretch. *Lascivious* Discourse is a *rudeness* not to be admitted into *Civil* conversation; for (k) (besides that it argues the Fountain to be *impure*) it (l) *debauches* mens minds, and pollutes their manners; and therefore *Seneca* did *amiss* in describing the Looking-glass of *Hostius*; and I could wish that the *Ephesiaca* of *Xenophon* and the *Fescennines* of *Ansonius*,

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(k) *Proferet mores plerumque oratio, & animo, turpia tetigit: Nec sine causa Graci prodiderunt, ut vivat, quemque etiam dicere. Quintil.*

(l) *Εδαιγουσιν ἄλλη χυσα ὁμιλίας κακὰς.*

*Mcmand.*

and the (m) ribaldrie of (n) Martial, and all the foul adherencies of Plays were quite expung'd; that so they might profit and please, but not defile the Ears of the hearers. Our very reproaches of Lust must be coy and wary, and wrapt up in a chaste and modest Dialect, according to that prudent saying, *It is not good to come near the Leprosie, though it be to cleanse the Lepers Skin.*

At no hand utter one blasphemous Title against God, and his blessed Angels, and his Holy Religion, either in earnest or in sport, though lewd Atheists account it but a peccadillo, and make this practise their Recreation. (o) John Boocatius a Florentine was exceeding faulty in this

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(m) *Castum decet esse pium poetam.* Catullus 16.

(n) *Multa sunt ejus epigrammata divina, in quibus & sermonis castitas, & argumenti species luculenta est: Alia sœda nē legerim quidem, tantum, abisti ad censuram vocem.* Julius Cæsar Scaliger, poetices lib. 6.

(o) *Claruit A. C. 1370*

particular in his Book of *Jests*, which, for *this* reason, all virtuous Persons justly condemn. 'Twas a grave injunction of *Pythagoras* to his Scholars, That they should never assert any thing of God without light, that is, otherwise than he has revealed himself unto us; for like the Sun, he can be seen only by his own Beams. We must speak the truth of him with *Caution* and *Reverence*, with fear and trembling, said (p) *Plato* well, who severely reprehends *Homer* for his rash Fables of the Lusts, and Contentions of the Gods. 'Tis dangerous to play with a Flaming Sword, and to twitch a Lion by the Beard; and a strange Romantick courage to run merrily upon a Cannon's Mouth, and to attempt the dethroning of the Almighty; and an unpardonable Folly to droll away the hopes of future Bliss, and adventure the losing of Heaven, rather than of an unprofitable jest. I have

(p) In Crayl.

heard of a Club of *Atheistical Villains*, who made it their *business* at their Meetings, to *abuse* God, and *deride* all the *mysteries* of *Christianity*, behaving themselves as *insolently* towards the *Divine Majesty*, as the *Gracians* did towards their *Mercury*, who were wont instead of *worshipping*, to *throw Stones* at him. The old *Romans* put *Valerius Soranus* to death, because he *profan'd* the *Secrets* of their *Religion*. And well do they deserve the most *exquisite* torments that can be inflicted, who will run *infinite* hazards for so *insipid* and *fruitless* a folly. Nor does he that *prates* *dishonourably* of *Sacred* things, merit Punishment merely for being a *Platonick Lover* of wickedness, but because he *demonstrates* himself to be an *ill-bred Clown* too; for such language *grates* the *Ears* of good Men, and forces them *hastily* to quit the place. So *Eusebius* relates *S. John* did, when, in a *Bath* at *Ephesus*, he heard *Ge-*



*rinthus* belch out prodigious blasphemies; and no sooner was he gone away, but the *Bath* fell down and crushed *Cerintus*, and his *Companions* to death. And we read of *Olympius* an *Arrian Bishop* in *Africa*, that presently after he had scoffed at the ineffable *Mystery* of the *Blessed Trinity*, he was in the sight of a great assembly stricken with lightning, and burnt to ashes.

In all your discourse, take heed as much as you can, how you let fall any words which may signify your life and actions to be irregular: for generally men detest those Vices in others, which they indulge and cherish in themselves. The *Germans* have a *Proverb* to this sense, that *There is no Mother so lewd, but desires her Children should be virtuously educated.*

'Tis likewise unfit to talk of things which suit not with the season,

the Character of (b) *Thersites* or *Zoilus* in the presence of a *squinting* or *crook-back'd*, or *limping* person, nor to talk of *breeding* and *Child-birth* before young *Girls*, nor to cast dirt in any ones face, by *revealing* or *intimating* that which may reflect *disbonour* upon him. 'Twas a bitter taunt of *Epicharmus*, when *Hieron*, not long after he had unfortunately killed his friend, invited him to Supper, to reply, *I think I may safely come, for when you Butcher'd your friend, you did not Devour him.* Such *Surcasmes* bite sharply, and favour of an *uncharitable Spirit*, and strangely confound him they are thrown at: and therefore 'tis a good Proverb. *That you must never*

(b) Θελός ἐν, χυλός δ' ἕταρον πρὸς τὰ δὲ  
οἱ αὐτοῦ.

Κυρτὸν ἐν τῷδε στυγερῷ αὐτὰρ, ὄρεσθε,  
θελὸς ἐν περὶ αὐτὸν, ἴδον δ' ὀφθαλμοὺς ἀλάχον  
Homer. II. E.

(c) Crine ruber, riger ore, brevis pede, lumine laevo.  
Am-miram proflas, Zoile, si bonus es.

Martial. Lib. 12. Ep. 14.

Spea

*Speak of a Halter in his House whose Father was hang'd.*

Talk not *filthily* and *obscenely*, though you may tickle the fancy, and get into the *Favour* of great Men. He that is good will seek to delight others only by good things; and he that ministers to wantonness, is a *perfidious* and *unworthy Wretch*. *Lascivious Discourse* is a *rudeness* not to be admitted into *Civil conversation*; for (k) (besides that it argues the Fountain to be *impure*) it (l) *debauches* mens minds, and *pollutes* their manners; and therefore *Seneca* did *amiss* in describing the *Looking-glass of Hostius*; and I could wish that the *Ephesiaca* of *Xenophon* and the *Fescennines* of *Ansonius*,

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(k) *Proferet mores plerumque oratio, & animo, serena totigit: Nec sine causa Graci prodiderunt, ut vivat, quemque etiam dicere. Quintil.*

(l) *Φθιστικὸν ἢ καὶ χυδαῖς ὁμιλίαις κακόν.*

*Menand.*

and the (m) ribaldrie of (n) Martial, and all the foul adhærencies of *Plays* were quite expung'd; that so they might profit and please, but not defile the Ears of the hearers. Our very reproaches of Lust must be coy and wary, and wrapt up in a chaste and modest *Dialect*, according to that prudent saying, *It is not good to come near the Leprosie, though it be to cleanse the Lepers Skin.*

At no hand utter one blasphemous Title against God, and his blessed Angels, and his Holy Religion, either in earnest or in sport, though lewd Atheists account it but a peccadillo, and make this practise their Recreation. (o) *John Boocatius* a Florentine was exceeding faulty in this

(m) *Castum decet esse pium poetam.* Catullus 16.

(n) *Multa sunt ejus epigrammata divina, in quibus & sermonis castitas, & argumenti species luculenta est: Alia sedit ne legerim quidem, tantum abesse ad censuram vocem.* Julius Cæsar Scaliger, poetæ lib. 6.

(o) Claruit A. C. 1370

particular in his Book of *Jests*, which, for *this* reason, all *virtuous* Persons *justly* condemn. 'Twas a grave injunction of *Pythagoras* to his Scholars, *That they should never assert any thing of God without light*, that is, otherwise than he has *revealed* himself unto us; for like the *Sun*, he can be seen only by his *own* Beams. We must speak the *truth* of him with *Caution* and *Reverence*, with *fear* and *trembling*, said (p) *Plato* well, who *severely* reprehends *Homer* for his *rash* Fables of the *Lusts*, and *Contentions* of the *Gods*. 'Tis *dangerous* to *play* with a *Flaming* Sword, and to *twitch* a *Lion* by the *Beard*; and a *strange* *Romantick* courage to run *merrily* upon a *Canons* Mouth, and to attempt the *dethroning* of the *Almighty*; and an *unpardonable* Folly to *droll* away the hopes of future *Bliss*, and adventure the losing of *Heaven*, rather than of an *unprofitable* jest. I have

(p) In *Coryl.*

heard of a Club of *Atheistical Villains*, who made it their *business* at their Meetings, to *abuse* God, and *deride* all the *mysteries* of *Christianity*, behaving themselves as *insolently* towards the *Divine Majesty*, as the *Gracians* did towards their *Mercury*, who were wont instead of *worshipping*, to *throw Stones* at him. The old *Romans* put *Valerius Soranus* to death, because he *profan'd* the *Secrets* of their *Religion*. And well do they deserve the most *exquisite* torments that can be inflicted, who will run *infinite* hazards for so *insipid* and *fruitless* a folly. Nor does he that *prates* *dishonourably* of *Sacred* things, merit Punishment merely for being a *Platonick Lover* of wickedness, but because he demonstrates himself to be an *ill-bred Clown* too; for such language *grates* the Ears of good Men, and forces them *hastily* to quit the place. So *Eusebius* relates *S. John* did, when, in a *Bath* at *Ephesus*, he heard Co-

*rinthus* belch out prodigious blasphemies; and no sooner was he gone away, but the *Bath* fell down and crushed *Cerinthus*, and his *Companions* to death. And we read of *Olympius* an *Arrian Bishop* in *Africa*, that presently after he had scoffed at the *ineffable Mystery* of the *Blessed Trinity*, he was in the sight of a great assembly stricken with lightning, and burnt to ashes.

In all your discourse, take heed as much as you can, how you let fall any words which may signify your life and actions to be irregular: for generally men detest those Vices in others, which they indulge and cherish in themselves. The Germans have a Proverb to this sense, that There is no Mother so lewd, but desires her Children should be virtuously educated.

'Tis likewise unfit to talk of things which suit not with the season,



son, and persons present, though they are such, as in due time and place would be not only innocent, but useful and beneficial too. For instance: It is absurd amongst old Women to discourse of the pleasures of a nuptial Bed, or of the modest Behaviour to be used in Dancing, when it would be more agreeable to admonish them to prepare for a Grave. It is not expedient to discover the Intrigues and Mysteries of State to Rebels, or to display the Gaieties of the Court to dull Peasants; neither is it proper to make Harangues of Religion to young Men, when they are met together to be harmlessly merry; nor is it convenient to tell doleful Stories at a Banquet, or to sully a bright day destin'd to publick Joy and Festivity with a Tragical Representment of the Sicilian Vespers, or with terrible Narrations of Battels and Earthquakes, Pestilences, and Diseases, Robberies and Executions, Hobgoblins

*goblins and Ghosts*, which cause the hearers rather to *tremble*, than to be *cheerful*; and therefore let there be no *mention* of *such* things, if you can help it; or if you happen *unawares* to slip into a *story* tending that way, as soon as you perceive your error, *sweeten* it as much as you can, and pass quickly to some other more *delightful* Subject. 'Tis confessed, that (all circumstances *rightly* considered) we have more reason to be *afflicted*, than to be *jovial*; for our life is but a little span, and 'tis divided betwixt *folly* and *misery*, doing *nothing*, and that which is to no *effective* purpose; and the *loudest* laughter commonly ends in the *deepest* sigh, and *Tragedies* perhaps were at first invented to present the *misfortunes* and *crimes* of the Age upon a *Theatre* to open view, that so they might draw *Tears* from their *Eyes* who were most concerned, and cure them of their *infirmities*, and *shame* them into *sobriety*: But notwithstanding,

standing, it is not *handsom* to make men *sad*, when they come with design to *refresh* themselves, and to lay aside their distracting heavy thoughts, unless there be any that love to *weep*, and if there be, 'tis but giving them an (q) *Onyon*, or a mouthful of *Mustard*, or carrying them into a *smokie* room, and you may *easily* gratifie that Desire. Wherefore *Philostratus*, in (r) *Boracius*, was by no means to be excus'd for *damping* the *mirth* of a great company with a most *dismal* relation. [Twas this; A Certain French Noble Man suspecting another to be more *familiar* with his *Lady* than he judg'd *fit*, privily thrust him through the Body; and when he had done so, ript up his Breast, and tore out his Heart, and minced it into small bits, and pepper'd and salted it,

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(q) *Si quis lacessenti situm fractura sinapis, Atque oleris pulli radix lactymosaque cepa.*  
*Columella, unde xpoivum id est pro lacrymare.*  
*Vide Erasmi Adag. Chil. 3. Cent. 2. Prov. 38.*

(r) *De Decamerone lib. 4. Novella 9.*

and then gave it to his *Wife* to eat : Which as soon as she discovered, she threw her self headlong out of a high Window, and brake her Neck. Her *Husband* immediately fled; and she and her *Gallant* were both buried in the same Grave. But 'tis a great deal better to hold ones peace, than at such times to torment people with *Melancholick* stories.

Nor does he commit a less *indiscretion*, that does nothing but babble in commendation of his *Wife* and *Children* : Did you ever see in all your life a prettier Boy than mine ? What sweet features, and what ingenious conceits he has ? Is not my *Wife* a lovely Woman ? Upon my word she has wit at will : 'Tis not to be thought how prudently she manages her affairs. Few I suppose are so unimployed, as to be at leisure to listen to, and so patient as not to be vexed at such idle impertinencies as these are.

And

And 'tis not *wise* to recite your *Dreams* (as many do) with a *mighty vehemence* and *superstitious resentment*, as if you would have them believ'd to be the *impressions* of a good *Angel*, or the issues of a *Prophetick* spirit: for we may take notice that those who are chiefly addicted to *this* practise, are a sort of *Phantastical Opiniators*, whose actions have nothing of *Eminency* in them, above the *vulgar* size of Men; and *most* dreams are (s) *trifling* and *ridiculous*. And although the *ancient Sages* have left several upon Record, written with singular prudence and delight, (such is that of *Scipio*, and others related by *Cicero* in his Books of *Divination*) Yet is it not *allowable* that every *ordinary* person should usurp this Liberty in his Discourse. Amongst all the *Dreams* that ever I heard (and I acknowledge I don't give ear to many) none seems to me more wor-

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(s) Eccles. 4. 6. Eccius. 34. 2.

thy to be heeded, and apologiz'd for than that of *M. Flaminius Tomarotius*, a Noble Roman, who (by the way) was no *illiterate senseless* fellow, but one of *excellent learning*, and a most *acute wit*. As he was asleep, he imagin'd that he was sitting in the shop of an exceeding rich *Apothecary* who was his Neighbour, and that within a little while, a Tumult being raised (upon what occasion he did not know) all the *Drugges* in the shop were pulled down; and in the Scramble, one got an *Eleguary*, and another a *Vomit*, and a third a *dose of Pills*, and greedily devoured them all, and in a short space there was neither *Bottle*, nor *Pot*, nor *Box* left, that was not quite *drain'd*, and *emptied*; only *one Glass*, and that a very *little one*, full up to the top of *pure Liquor*, which *few minded*, and *none* would taste. This done, he presently saw a *grave old man* come in, of a *Majestick* presence able to strike

strike awe and reverence into any one with his very looks. As with a sorrowful Countenance he was beholding this strange confusion, and observ'd that some of the boxes and pots stood empty, and others were turned upside down, and the greatest part of them broken to pieces; by chance he cast his eye upon that small Glass, and took it down, and immediately set it to his mouth, and drank it off, not leaving one drop; and as soon as he had done so, he went away after the same manner as the rest did. *Flaminius* greatly wondred at this, and turning to the *Apothecary*, askt him who that old man was, and for what reason he drank up that Water with so much eagerness, which none else touched or regarded; to whom he replied, in these Words. O Son, that old man you saw was God himself; the Water that all besides slighted, was (t) Discretion, which is the Apple of

(t) Necessè est, ut non solum intueamur quod agimus; sed etiam cum quantâ discretionè agamus.  
S. Gregor.



the eye of Reason, the Mistress and Guide of the Affections, the Mother and Nurse of (u) Vertue and good manners, prescribing order and decency to every Action. And this (as you know by your own experience) men don't care should come near their Lips.

(w) I shall take leave to add another remarkable *Dream* of a Reverend Learned and Pious Person, and my worthily Honoured Friend (to the memory of whose Favours I cannot chuse but pay a daily Tribute of grateful Recognition) not long after the late unhappy troubles brake out in England, as 'tis already set down by an (x) Elegant and Faithful Pen. 'Twas thus; He thought himself and a multitude of others to have been abroad in a bright and cheerful

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(u) La discretion è madre delle virtu. Tolle hanc & virtus vitium erit, ipsaque affectio naturalis in perturbationem convertetur. S. Bernard.

(w) Dr. Hammond.

(x) Dr. Bell, in his life. p. 28. &c.

day,

day, when on a suddain there seemed a *separation* to be made, and he with the far *less* number to be placed at a distance from the rest; and then the Clouds gathering, a most tempestuous Storm arose, with Thundring and Lightnings, with spouts of impetuous Rain, and violent gusts of Wind; and whatever else might adde unto a Scene of horroure; particularly balls of Fire that shot themselves amongst the ranks of those that stood in the *lesser* party: When a gentle whisper seem'd to interrupt those other louder noises, saying, *Be still, and ye shall receive no harm.* Amidst these terrours the Good man falling to his prayers, soon after the Tempest ceased, and that known *Cathedral Anthem* begun, *Come Lord Jesus, come away*; with which he awoke. The *correspondent* event of all which he found verified *signally* in the preservation both of himself and his *Friends*, in doing of their duties: the which with much content

content he was used to mention. Besides, being *himself* taken to the *Quires* of *Angels* (on the 25 of April 1660) at the close of that *Land-Hurricane* of ours (whereof that *dismal apparition* was only a *faint Emblem*) he gave thereby too literal a completion of his *Dream*, and the unhappy credit of bordering upon *Prophecy*.

Such kind of *Dreams* may be confidently recited, since resembling the apprehensions of men *awake* more than the *blind Visions* of the *Night*, and suggesting something of *special remark* and *duty*, they may be heard with *delight* and *profit*: But *inconsistent Rapsodies* of *Non-sense* (such are most *Dreams* of *lewd Plebeian* people, whom *good* and *learned* men excell in *Vertue* and *Wisdom*e, even when they are (y) *asleep*, our profici-

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(y) Vide Aristot. Eth. lib. 1.

ency in both being discernible, in the opinion of (x) Zeno, by the coherence and cleanliness of our Dreams) are to vanish with our sleep, and to be buried in silence and oblivion.

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(x) Plutarch lib. de profectu in virtute.

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CHAP.

CHAP. V.

*Of the Abuses of the Tongue, comprehended under the general Title of Falshood,*

**T**O forge *Untruths*, is a vainer and more intolerable misdemeanour than to recount *Dreams*; for *Dreams* commonly are founded upon something that had a real existence before, but a *Lye* never had so much as the shadow or appearance of it; for 'tis like the *Phænomena* of the *Heavens*, or a *Castle* built in the *Air*, and has its Being no where but only in the *Contrivers Brain*. *Truth is the beginning of Heroical Vertue*, says a (a) *grave Author*; 'tis the most (b) *lively* resemblance and imitation of him who is *absolutely perfect*; 'tis the *bond* and *cement* of society,

(a) Clem. Alexandr. lib. 6. Strom.

(b) Pythagoras apud Ælian. lib. 12. Var. Hist.

a Vertue compos'd of *aimableness* and *divine* features: but a *Lye* is *unreasonable*, and *ugly* as the shadows of the night; and therefore *Mythologists* describe *Pan* the son of *Mercury*, (who was the God of Speech) with the upper part like a *man*, and the lower like a *beast*, to signify that *Truth* is *fair* and *comely*, but a *Lye* *squalid* and *deformed*. *Simonides* and *Cicero* call it *Injustice*, and so it is; a violation of that *tacite universal contract* of *Mankind* implied in all their *Commerce* and *Intercourses*: 'tis the *rust* and *bane* of *Conversation*: and it *disgraces* a *Man* when 'tis found out, and (*c*) few have so good *Memories*, and carry the matter so *cunningly*, as to go long *undiscovered*; for though it walks in a *Mist*, and puts on the *Mantle* and

(c) Ψευδόμενος ἑδὲ λανθάνει πολὺν χρόνον  
Menander.

Πολλοὶ τοὶ κίβδηλον ἐπὶ κλοπῇ ἥδος ἔχοντες  
Κρύπτεσθαι, ἐνθήμεροι θυμὸν ἀρημέριον.

Τέτων δ' ἐκφαίνει πάντων χρόνος ἥδος ἀέκτου.  
Theognis.

mask

*mask of Truth*, and so may pass for it a while; yet it will in tract of time betray it self by its *disorderly motions* and *cloven Feet*: and then it breaths a cloud of *Infamy* upon the Reputation, and renders the *Parent* obnoxious to a large measure of *contempt* and *scorn*, a severe, but withal an *equal* punishment; he will be banished all *honest* Company, and no body will give Credit to *any thing* he shall say, be it never so *true*, upon the *bare* Authority of his *Report*, nor regard his words more than a mouthful of *fugitive* breath; nay, every Syllable he speaks will be *suspected*, unless it amounts to the force of an *undeniable demonstration*.  
(d) *Poggins* lost the fame of a good *Historiographer* by extolling *all* the Actions of the *Florentines*, and *dispraising* their *Enemies*; and the

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(d) *Dum patriam laudat, damnat dum Poggins hostem:  
Nec malus est civis, nec bonus historicus.*

Sanazar. Epigr. 1.  
Shep-



*Shepherd* that abus'd the neighbourhood with a false clamorous complaint that the *Wolf* had invaded and scatter'd his Flock, to his great damage, was not believ'd afterwards when it was really so. And the worthy *Sir Henry Wotton* incur'd the displeasure of *King James* by a facetious Sentence of innocent meaning, that was capable to be interpreted in favour of *Falshood*, and by the malicious wit of *Scioppius* was perverted to the harsher sense (e) [*An Ambassadour is an honest man, sent to Lye abroad for the good of his Country.*] Besides 'tis an argument of a cowardly poor Spirit, and though it may chance to serve a present turn, yet it enbaunces the guilt of the Crime, and when it is detested makes a man look like a piteous besotted Fellow; whereas (f) the brave

(e) *Legatus est vir bonus, peregrè missus a menticendum reipublica causâ.* See his life written by Mr. Walton. p. 45.

(f) *Ο μεγαλὺς ἄνθρωπος, τῆς ἀρετῆς καὶ τῆς ἀνδρείας.* *Aristot. lib. 4. Eth. cap. 7.*

and *magnanimous* person does not *sneak*, but speaks *truth*, and is *bold* as a *Lion*: And this is *appositely* expressed in the counsel of the (g) *discreet Poet*,

*Dare to be true: Nothing can want  
a Lye;*

*A Fault that wants it most grows  
two thereby.*

But I would not be thought over-  
*rigid*. Doubtless we may speak  
*truths* in some cases, without  
being *criminal*; as we may (b) *de-*  
*ceive* Children to their own *benefit*,  
and *cheat* them into good manners;  
we may *invent* formidable *Stories*  
to *afright* them into *order*, and  
*pretty Fables* to keep them *quiet*.  
And no man blames *Physicians* for  
*blinding Hypochondriacal Persons*

(g) Mr. Herbert in his *Porch to the Temple*.

(b) *militatis eorum gratia multa fingimus.*

Quintil.

*in quorundam etas impravida ludificetur.*

Lucret.

into *cheerfulness*, and a state of *Health*. The Man of *Athens* that conceited if he should make water he should drown the City; was cured by an ingenious *Fiction*, that the City was on fire, and that he ought not to stop his Urine, lest Water should be wanting in that great exigence. Nor is it surely a *fault* by a *pious fraud* to rob a man of an *erroneous* opinion, as a *Saracen Prince* did two *Eutychian Bishops* (who asserted that the *Divine Nature* of *CHRIST* expir'd as well as his *Humane*) by pretending (what he knew they reckoned *altogether impossible*, and yet not so *absurd* as their own position) certain intelligence by letters of the *death* of the *Archangel Gabriel*. And (i) *Pisander*, and (k) *Andronicus Rhodius* thought it no *harm* to use an *untruth* as a *remedy* in the danger of *friends*, to save the

(i) Οὐ γάρ τις καὶ Ἰουδαῖος ὑπάρχει ψυχῆς ἀγορεύων.  
 (k) Ἀπατῶ μὲν, ἀπατῶν δὲ ἔκ ἐστιν ἡ ζωὴ τοῦ  
 λος ἔχει τὸν ἀπάτην τὸ γινώσκον, ἀλλὰ τὸν σω-  
 ζῶν.

life of a Prince or a brave Patriot;  
and the reason of it is clear and easy,  
because (l) *Charity* is better than  
*Truth*, and every man is willing to be  
suzen'd into his own *Advantage*.  
(m) *Pliny* commends the Wife of  
*Cecinna Petus* for denying to her  
husband the death of their dear Son,  
which she did, lest it should make  
him grieve himself into his *Grave*.  
And upon this score (n) *Poetical*  
*Fables*, and the *parables* of *Moralists*  
are excusable.

But then this is to be understood  
sparily, and practised with a great  
deal of *sober caution*, according to the  
(o) *Comedians Rule*, only when *Truth*

(l) Τὸ γὰρ ἀγαθὸν χρηστὸν τῆς ἀληθείας.

Proclus.

(m) Lib. 3. Ep. 16.

(n) Exit in immensum secunda licentia Varum.

Obligat historica nec sua verba fide.

Ovid. 3. Eleg.

(o) Καὶ οὐ γὰρ τὸ ἀληθὲς τὸ καλὸν ἀλλὰ τὸ εὐχρηστικόν.

Ὅτι δ' ἀληθεύειν δεῖται ἢ ἀλῆθειαν εἶπαι,

συγγνωστὸν ἔσται καὶ τὸ μὴ καλόν.

Sophocl. in Cithara.

produces an *insufferable* mischief; and in that case 'tis but *pardonable*, not *laudable* and *noble*. We read of *Epaminondas* and *Aristides*, that they were so *tender* in this respect, that they would not tell a Lye so much as in *merriment*. 'Tis indeed an *unworthy* artifice, and a *deviation* from the great *Law* of *Justice*; it perverts the institution of *words*, and involves a man in *difficulties*, and intangles him in *Contradictions*, and perplexes him more than a Skein of ruffled Silk; for 'tis a subterfuge that will not afford shelter and protection *long*; the guard must be *doubled*, and if that prove too weak, a *new* covert is sought; and when all *evasions* fail, the man is at his wits end, and is *confounded* with *shame*, and talks *tremblingly*, and *dreads* to look him in the face whom he has *abused*. And therefore (P) it is the part of an *honest* and

(P) Sapientie iustorum est, nil per ostensionem fingere, solum verbis aperiri. S. Greg. Mor. l. 10. c. 27.

wise man to have no wrinkles and foldings in his heart, but (when he does speak) by plain words to disclose the secret recesses of the Soul; not like (q) *Tiberius*, who was an Abyss of Deceit not to be fathom'd, and us'd phrases compos'd meerly for pretence and show, and so obscure and intricate a Dialect that no body could imagine what he meant: For equivocal speeches and mental reservations become none, much less great Men. 'Twas ignobly done of *Cleomenes*, having made truce with his enemies for thirty days, to plunder their Country in the night; and of *Labeo*, when he had covenanted to yield up half his Navy to *Antiochus*, to cut his Ships in pieces, and render them useless; and it was a most inhumane thing of *Pericles*, after he pass'd his word to the oppo-

*hic artificioso ingenio, nec simplici verbo oportet, sapere quonquam, quia quolibet artis modo mentitur.* S. Aug. de conflictu virt. & vitiorum.

(q) *Verba ejus obscura, suspensa, perplexa, elucida, in speciem composita.* Tacitus.

the Army, that he would not meddle with them if they would lay aside their Iron, to fall upon them and hew them down, because they had Iron Buttons upon their Coats. 'Tis a huge unworthiness for Rulers to lye, and therefore the (r) Ægyptian Princes were wont to wear a golden Chain beset with precious Stones, which they styled Truth; intimating that to be the most illustrious and royal Ornament. Add to all this (what the late ingenious (s) Sir Henry Wotton gave for an infallible Aphorism to an Ambassadour, who requested from him some experimental Rules for his prudent carriage in his Negotiations.) That alwayes, and upon all occasions to speak the Truth is the surest Safeguard, both to your Person and Reputation, and the likeliest expedient to accomplish any design, and to manage your business with success; for (to that pass

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(r) Diodorus Siculus. lib. 2. Antiquit.

(s) Pag. 67. of his Life.



have the *degenerous* manners of men brought the world) you shall never be believ'd, and by this means your *truth* will *seoure* your self, if you shall ever be call'd to account: and 'twill also put your *Adversaries* (who will still hunt *Counter*) to a loss in all their *Disquisitions* and *Undertakings*.

But notwithstanding that this practice is very *indecent*, and attended with many *grand Inconveniences*, yet there are some in the world so deeply in love with it, that they court it purely for its *own* sake, and are content to *esponse* it without a *denary*, using it not out of a *malicious* intention to *injure* and *deceive* others, nor out of a foresight and hope that they shall procure any *benefit* to *themselves*, but (without any *real Incentive* to provoke them) only because it *pleases* their *vain* humour; just as debauched Sots carouse *whole* Flagons, not to  
 F 3 quench

quench their thirst, and satisfy that just appetite which is implanted in their nature, but out of an *immoderate love* of the Liquor, and to indulge their more than *brutish sensuality*. This one would think exceeding strange; and yet I have heard of a person so notoriously addicted to this *unsociable pauntry Vice*, that his friends were afraid to propound any question to him, lest they should give him an opportunity of speaking something that was not true. For my own part I could heartily wish that all such (according to the due severity of the *Persian Law*) might be wholly excluded from bearing Office, and condemned to perpetual silence.

Others, spur'd on by *vain-glory*, are perpetually telling *Romantick stories of themselves*, extolling their *own actions* to the skies, and *boasting* of their *wonderful insight* in the *mysteries* both of *Art and Nature*; as if

# Cap. V. COURTIER. for

if they had the (1) *monopollie* of knowledge, and that it came into the world, and should expire with them. And under this head may be rank'd those who lye *silently* without saying a word; that is, whose *conversacion* and *garb* is an *untruth*; who though descended but of *mean* parents, and having nothing *extraordinary* to commend them, yet behave themselves in all respects so *loftily*, that 'tis almost *impossible* to look upon them without *disdain* and *discomposure*; and notwithstanding that neither their estate is large, nor their Family *illustrious*, yet to be sure their *clothes* shall be very *rich*, and they load themselves with *Rings* and *Bracelets* and all manner of *Bravery*, that you would take them to be persons of the *highest* quality in the *Nation* where they live, But this is a custome so full of *presumption* and *arrogance* (the Daughter of *Pride*, and the Grandchild of *Vanity*)

(1) Οἷος πέπνυται, λατοὶ σκιάι αἰετοῖ.

Hom.

that it is most *intolerable* and *uncom-ly*, and therefore carefully to be *eschew'd*. In some (and those not the worst constituted) *States* 'tis forbidden by statute, both that the *rich* should be *extremely gay* and *costly* in their *Apparel*, and mightily *vaunt* it over the *inferiour* sort; and likewise that the *poor* should affect a habit *equally fine* with their *richer* Neighbours; for *each* of these is *unhandsome* and *foolish*, and not to be permitted in a *well-govern'd* Kingdome.

Let no man *insolently brag* either of his *Nobility* or his *Honour*, of his *Wealth* or of his *Wisdom*, and at every turn (as many do) rehearse his *Pedigree* and his *Titles*, and entertain his friends with stories of the brave *atchievements* of his *Ancestors*. For how many *worthy* actions of *Gallant* persons, with *themselves* and their *Monuments* too, are *buried* in *utter oblivion*? How many *eminent*

Fami-

Families are quite extinct and blotted out of the *Heralds Books*? What's become of the *Achimenides* in Persia, and the *Selencidae* of Syria; the *Ptolomeys* of Egypt, and the *Cesars* of Italy; the *Merovingians* and *Carlovingians* of France, and the *Plantagenets* of England? And what's *Nobility* (if it be not accompanied with (u) real goodness) but a bubble, and an empty name? It is no credit to be well-born, unless you be well-manner'd too; and he that has nothing but his *Extraction* and *Titles* to set him forth, is no better than

(u) *Non census, non opes, nec clarum nomen Avernum;  
Sed magnum probitas Ingeniumque facit.*

Ovid de ponto lib. 1.

*Summata quis faciunt? qui prodest porrice longo  
Sanguine censei, pictosque ostendere vultus  
Majorum?*

*Nobilitas sola est atque unica virtus.*

*Malo pater tibi sit Thersites, dummodo tu sis  
Racidae similis, Vulcaniaque arma capeffas,  
Quam te Thersitz similem producat Achilles.*

Juvenal. Sat. 8.

*Nil aliud est vera Nobilitas, quam vita huma-  
na clara virtutibus per electionem et habitum animae  
intellectualis exterius operantis.* Upton, lib. 1. c. ult.

that it is most *intolerable* and *uncom-ly*, and therefore carefully to be *eschew'd*. In some (and those not the worst constituted) *States* 'tis for-  
bidden by statute, both that the rich should be *extremely gay* and *costly* in their *Apparel*, and mightily *vaunt* it over the inferiour sort; and likewise that the *poor* should affect a habit *equally fine* with their *richer* Neighbours; for *each* of these is *unhandsome* and *foolish*, and not to be permitted in a *well-govern'd Kingdome*.

Let no man *insolently brag* either of his *Nobility* or his *Honour*, of his *Wealth* or of his *Wisdom*, and at every turn (as many do) rehearse his *Pedigree* and his *Titles*, and entertain his friends with stories of the brave *atchievements* of his *Ancestors*. For how many *worthy* actions of *Gallant* persons, with *themselves* and their *Monuments* too, are *buried* in *utter oblivion*? How many *eminent*

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(u) *Non census, non opes, nec clarum nomen Avorum;  
Sed magnum probitas Ingeniumque facit.*

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*Summata quid faciunt? quid prodest potitæ longo  
Sanguine censi, pictosque ostendere vultus  
Majorum?*

*Nobilitas sola est atque unica virtus:  
Malo pater tibi sit Thersites, dummodo tu sis  
Hæcidæ similis, Vulcaniaque arma capeffas,  
Quàm te Thersitæ similem producat Achilles.*

Juvenal. Sat. 8.

*Nil aliud est vera Nobilitas, quàm vita hūma-  
na clara virtutibus per electionem & habitum animæ  
intellectualis exterioris operantis.* Upton, lib. 1. c. ult.



his Great-grand-fathers Tomb. And a plentiful fortune (if not wisely manag'd) is a great incumbrance and a snare. Money is a perfidious thing, and the (w) parent of absurd actions; for it betrays men into several miscarriages, which otherwise they would not have opportunity to commit. And he that boasts of his own knowledge, does but discover and proclaim his folly; for (if you observe it) He talks lowdest that understands least (as the shallow stream makes a greater noise than the deepest river) and he who has labour'd industriously many years to inform his mind, will find and confess that Motto of a learned man to be most true, (x) That the greatest part of what we know is but the least of that we are ignorant of. Besides, he who does these things upbraids those who cannot derive them-

(w) *Divitia parentis absurditatis*, S. Aug.

(x) *Maxima pars eorum quæ scimus, est minima eorum quæ ignoramus*. Isaacus Casaubonus.

selves from so *ancient* a Stock, and want the like *endowments* to set them off: And I assure you that's no small *disobligation*.

Nor is it any ones duty to *lessen* his own merit (though of the *two*, 'tis better to *take from*, than *add unto it*) and therefore I don't approve of those that *undervalue themselves beyond measure*, and *stoop to sordid condescensions*, and *refuse those honours and commendations* which without all question are their *due*. This is no *vertue*, but a (γ) *vice* opposed to *humility* in the defect, as *arrogance* is in the excess; and if it be a *hypocritical pretense of Modesty*, and not the issue of a *real consciousness of imperfection*, 'tis *double Pride and Ostentation*. To weigh down one scale that so the other may ascend; to use *diminutive expressions* on purpose that we may be *admir'd*; to reject a *just Character*

(γ) *ταυτομαρτυρία*, Aristot. Eth. lib. 4, cap. 7.  
and

and inwardly to applaud our selves  
for doing it; to refuse dignities  
and preferments out of a *seeming*  
*lowliness* of mind, and *contempt* of  
the *World*, and *under-hand* to strive  
to obtain them, or else to propa-  
gate our *fame* by the *renunciation*,  
is a piece of *abominable* *falsehood* and  
*arrogant* *humility*, not to be endur'd.  
To deny the good things that are in  
us, or to make them less (the (z) Mo-  
xalist tells us) is the deepest *dissimu-*  
*lation*; and (a) he that accuses him-  
self when he is *innocent*, becomes  
guilty by his *lying*. (b) *Jottus* that

(γ) Ὁ Ν ἔσται ἀνταλιν, ἀνιδου τὰ ὑμῶν  
κέρτα, ἢ ἐλάττω ποιεύ. Id. ibid.

(a) Cum humilitatis causâ mentiris, si non eras  
peccator antequam mentireris, inenticendo efficiis  
quod evitâras. S. Aug. de verb. Apost.

(b) Florentiæ hoc ejus adhuc extat Monumentum.  
Ille ego sum per quem pictura extincta revixit,

Cui quam recta manus, tam fuit & facilis.

Natura dederat nostra quod desuit arti;

Plus licuit nulli pingere, nec melius:

Miraris terram egregiam sacro are sonantem?

Hæc quoque de modulo crevit ad astra meo;

Denique sum Jottus, quid opus fuit illa referre?

Hæc nomen longi carminis instar erit.

Obiit An. 1336.

famous

*famous Painter and Architect of Florence*, in the opinion of some, was scarce *worthy* of the *praises* heap'd upon him, because he forbad men to honour him, so much as to salute him by the name of (c) *Master*. But whether he did well or no, this is certain, that he who *undervalues* those things which men *generally desire* and *love*, certifies by that action that he *despises* others, or at least, that he does not respect them as he *ought*: And not to esteem *Glory and Honour*, which most rate at a *high price*, what is it but to *slight* their judgment who confer it, and to extoll *your self* above all *man-kind*? For no body that is in his right wits, will *contemn* that which by the *common consent* and *approbation* of the *World* has *worth* and *value* imprinted on it, but those that fondly imagine they have *better apprehensions*, or *choise* treasures. The *safest* and most *prudent* course is to

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(c) Boccattius Giornata 6. Novel. 3.

keep in the middle betwixt the two extremes; (d) neither insolently to vaunt of any thing we are or have; nor yet to speak contemptibly of our selves; for by the former we reproach others with their defects, and that's ungentile; and by the latter we seem to vilifie their understanding and to jeer their Vertues, and that's unjust. Ingenuity and Discretion enjoin us to be as silent of our own actions as we can (and the (e) advantages of a restrain'd tongue in this case are not easily numbred) and when we are forc'd to speak let it be truth, and modestly express'd, without any tincture of pride and self-conceit. And they that endeavour to please others are to the utmost of their power to abstain from a Fault exceeding frequent, that is, when their opinion is askt concerning any matter that

[d] *Nec te collaudes, nec te culpaveris ipse:  
Hoc faciunt stulti, quos gloria vexat inanis.*  
Cato.

(e) *ὦ παῖ σιώων, πολλ' ἔχει στυγὴ καλὰ.*  
Sophocles.

is propounded, they must not *fumble* with their *Buttons*, and suffer themselves to be oppressed with an unseasonable *Bashfulness*, so as to talk *fearfully*, and to move their Body up and down all the while, as if they were in pain, and to look *sneakingly*, as though they had lately committed a *theft*, or some other shameful *Crime*, and were doing penance for it; and to preface what they have to say with tedious and insignificant *Apologies* [Sir, I hope you will please to forgive me if I do not speak pertinently to this business, for I am altogether unskilful in such things: I fear that I shall betray my own folly, and tire your patience too much, yet in obedience to your commands, I shall venture to say what I conceive of the point in hand.] Thus they detain the company, and protract the time with empty preambles, and while they are making ridiculous *excuses*, they might have answered the *Question*, and dispatched the

the Case, but they must go about by many *circumlocutions* to no purpose, and are longer in *stating* and bringing it to a head, than others in *determining* it; and yet deport themselves as if they were in *bondage* and a very *uneasie* posture till they have done; and it cannot choole but be a great *trouble* to hear and see them so *concern'd*, especially if they be *learned* and *understanding* persons. And they also are *offensive* and *Hypocritical* men, that would fain seem the *worst* and *meanest* in all the society where they are; and when by the acknowledgment of every one present they ought to be seated in the *chiefest* and most *honourable* place, they'l sit *lowest*, and you cannot without a great deal of importunity and violence prevail upon them to remove *higher*; when you *intreat* them, they go back (like a *fearful* Horse that has been newly *beaten*) and put all out of *order*, especially when they



chap.V. COURTIER. III

they come to a *Door*, for they'l by no means go before, but make long speeches, and *wheel about*, and defend themselves with their *Hands* and *Arms*, and make *odd faces*, and you must *quarrel* and almost *fight* with them before you can get them on; and this *interrupts* the pleasure of your walk, and sometime hinders important business.

But one of the most *pernicious* abuses of the *Tongue* remains still to be treated of; to wit, *Flattery*, the entertaining of a man with a *Panegyrick* of himself, and talking in filthy or *glozing* language either to foment his *Lust*, and kindle a spark into a flame, or else to tickle his *ambition*, or to serve some other *vile* end. And this is the *destruction* of all the *noble* designs of *friendship* and *conversation*; 'tis the *treachery* of *Love*, and a *deadly Pestilence*, a tickling a Man into a *Swoun*, and *lugging* him to death; a *smiling* in his

his Face and cutting his Throat. Canny compar'd to this is balm and antidote, for he who flanders me gives me warning to stand upon my guard, and to furnish my self with all the weapons and artifices of defence; and singular benefits may be reap'd from obloquies and contumelious usages, if we study to improve them to the richest advantage. Roses grow upon those Thorns, and the venom of a viperous Tongue may be converted into Triacle. Reproachful language serves (like the sword of (f) Jason's Enemy) to cut an Impostume, and to let death out of our Bowels. But Flattery fills us with Wind and Corruption till we burst, and a strong gust of undeserved applause quite overturns and ruines us, if we are not well balasted. He that reviles me, it may be, call

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(f) Sic casu fortuito Phereo Jasoni profuit hostis qui gladio umicam ejus aperuit, quam sanare medici non possunt. Cic. lib. 3. de natura Deorum.

the Fool, but he that flatters me (if I take not heed) will make me so; and 'tis like that kind of Lightning which melts the Sword without opening the Scabbard; this subtilty steals insensibly into the very bones, and drinks up the Marrow, and yet never breaks the Skin, but steales it with a soft and gentle touch. And this is the unhappy Lot of great Personages, a Disease that reigns in the Courts of Kings; poor men live out of the reach of infection, it visits not the humble Cottage: for whoever yet thought it worth his pains to stoop so low as to flatter a Beggar? The Servants of Dionysius the Sicilian Tyrant counterfeited themselves half-blind, and run one against another, and overturn'd the Meat as it was serv'd to his Table, because he was short-sighted; and in Alexander's House a wry-neck was a Mode of Gallantry. Great Men rarely see their Faces in a true Glass: What they

speak

speech shall be sure to be commend-  
ed, and every thing they do will be  
extoll'd, and their *infirmities* are  
magnified (as the *Egyptians* ador'd  
the very *pudefa* of their Priests)  
'Twas notably said of *Carneades*,  
That *Princes* are seldom dealt truly  
with, but when they are taught to  
ride the *Great Horse*, because the  
proud Beast is not capable to learn  
the *Art of Dissembling*, nor does he  
know how to distinguish betwixt  
men, but will as soon throw an *Em-  
perour* as a *Groom*. I suppose, I  
need propound no other Argument  
to dissuade you from practising  
such *baseness*, but only this, That  
is a *low-spirited vile* thing. A *Pa-  
rasite* is the *veriest Slave* alive; 'tis  
more eligible to tug at an Oar, or  
to dig in the *Mines*, or to *hem* in the  
*Quarries*, than to *cringe* and *fawn*  
and *tempt* to *mischief* for a little  
Money; to be a perfect *Votary* to the  
*Humour*, and a *Pander* to the *Lust* of  
any, and so to *sell* at once *Integrity*  
and

and *Freedom*, and that at a *cheap* rate too, for a *Purse of Gold*, or a *small Pension*, nay, sometimes only for a *morsel of Bread*. He who does so, has nothing that he can properly call his *own*, all his *Faculties* and *Passions*, *Appetites* and *Desires*, *Gestures* and *Behaviours*, *Words* and *Actions*, *Thoughts* and *Looks*, - being entirely dedicated to the *service*, and too often to the *ruine* of another. And he is well enough describ'd by the *Poët*, to be a (g) *Beast that is all Belly*, casting his eye round about, watchful, ugly and deceitful, and creeping by the assistance of his *Teeth* which feed him, and kill them that reach him *Bread*. (h) Be as *complaisant* as may consist with *Innocence* and *Discretion*; but to run into *vice* and *pain* to avoid the opinion of an *uncivil* man, is the part of a *fool* and a *coward*, and of one that does not understand

(g) Γαστήρ ὅλον τὸ σῶμα πανταχῇ βλέπων  
Ὀφθαλμός, ἔρπον τοῖς ὀπίσσι θήριον.

(h) Δεῖ μὲ συμπαύειν τοῖς φίλοις, ἀλλὰ μὴ  
χρὴ δύναι. Pericles apud Agellium. l. 1. cap. 3.

what belongs to *civil society*. And this consideration leads me to discourse concerning *Complementing*, to which (because it is a Subject that affords various matter) I shall allow a distinct apartment.

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CHAP.

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CHAP. VI.

Of Ceremonies and Complements.

**C**eremonies, as we call them (a word borrowed from another language, for we have none in our own to express them by; an evident argument that they were not known to our *Forefathers*, since they were not able to give them a name) I say *Ceremonies* (as they are us'd or abus'd rather) for their *vani-*

(i) Ceremoniam alii ab oppido Cære dictam existimant; alii à caritate dictam judicant. Fest. Cærus veteri linguâ sanctus, à quo Ceremonia. Nonnulli à Cære Ceremonias (Apell. lib. 4. cap. 9. propterea Glossar. Ceremonia *improperia*. Scal. ad Fest. Sciendam *opysia* apud Græcos dici Sacra omnia, sicut quæ Latinas Ceremoniæ dicuntur. Servius in 4. *Æn.* Verum ab Hetruscis acceptam puto, quam ipsi à Chaldeis, à *𐤇𐤍𐤃* orare, invocare

(k) Eodem modo arguit Cicero, lib. 2. de Oratore, ubi postquam prolixè egit de voce Ineptus, hoc subiungit: Hoc vitio cumlata est cruditiſſima illa Græcorum natio. Itaque quod vim hujus mali tam non vident, nè nomen quidem ei vitio imposuerunt. ut enim quæras omnia quomodo Græci ineptum appellent, non reperies.



ty, in my judgment, come not far behind either *Dreams*, or *Lyes*, or *Flattery*; and therefore I conceiv'd it not amiss to joyn them together in this *Treatise*, and to deliver my sense of them, now that a fit occasion is offer'd. 'Tis certain that those *solemnities* which *Priests* use in performing the Sacred Offices of *Religion*, are properly styled *Ceremonies*. The *Romans* (as (1) *Polydore Virgil* assures us) call'd all *Divine Worship* by this Title; and afterwards when men began to salute one another with great appellations of *Dignity* and *Dominion*, and by several artificial gestures to exhibit mutually

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(1) Romanis placuit omnem divinum cultum Ceremonias appellare, à Cereribus Hetruriz populis. V. enim olim captâ urbe Româ à Senonib. Gallis, sacra Romanorum à Vestalibus inuenta per vimignè rescuerunt, usque eoque servarunt, dum patria à Camilla esset recuperata (sicut Liv. lib. ab urbe cond. 3. latè demonstrat) cujus beneficii Quirites memores, postea omnia quæ ad Religionem colendam pertinerent, Ceremonias nuncuparunt. Polyd. Virg. lib. 3. de Invent. Rerum cap. 12.

more reverence than perhaps was convenient, to bow the head, and kiss the hand, as if they were officiating at an *Altar*; 'tis probable this word was translated from its native to a more profane signification, and either because of the near resemblance, or else by way of contempt and scorn, these phantastick mockeries of veneration were term'd *Ceremonies*; just as *Banquets*, by a like impropriety of speech, were in derision nick-named *Triumphs*.

This custome then without doubt derives its original not from us, but of foreign extraction, and by insensible degrees stole in and planted itself amongst us, and is now become so predominant, that it has almost rooted out all ingenuous simplicity, honest faithfulness, and generosity of spirit, and corrupted these noble and useful virtues into empty formalities, and superfluous words, and specious pageantry

and *pretences*. Not that I in the least condemn those *external usages* and *decent applications*, which civi-  
liz'd people have ever practis'd in all countries, and ages of the world, to procure and reciprocally to demonstrate *inward affection* and *respect*; for no man is obliged to be a *stupid*, or a *clown*: But if we consider that *now a dayes* they are made to consist in *nothing* but *trifling forms*, and *counterfeited addresses*, and are *terminated* in a *bare outside*, and that they who delight to use them most, are persons of an *exceeding light and airy humour*, the very *frith* of the Nation where they live, and (which *disparages* them not a little) that they are *commonly* employ'd to *unworthy purposes*; we shall be enforced to conclude, that they are expressions not so much of *honour* and *reverence*, as of *deceit* and *baseness*, contriv'd to *abuse*, and sometimes to *defray* with the *least suspicion*. But that I may not seem to

sentence rashly, and to be rude and unjust in my determination, I shall range all Ceremonies and Complements into three several ranks and orders, according to the various ends whereunto they are design'd, and discourse of them apart; and when I have done so, 'twill I presume, be easie to distinguish the innocent from the guilty. They either aim at profit and advantage, or are the issue of vanity and ostentation, or else proceed from courtesie and a due esteem and regard of those towards whom they are directed.

Some are intended merely to deceive and undermine; and such are so infamous, so unbecoming men of worth and bravery, that they are infinitely to be abhorr'd. In this kind flatterers (of whom I have spoken in the preceding Chapter) chiefly stand, who, like the Parthian horseman, ride one way and shoot the other way;

Or not unlike to Barge-men when  
they row,  
They look another way than that  
they go.

These put on the show and guise of  
Friendship, and conform in every  
instance to the Appetites of Great  
Personages, and truckle under  
their commands, not to do them  
real service, nor that they may com-  
pass their good opinion, but only that  
they may insinuate into their purses  
not to gratifie, but to delude them.  
And notwithstanding that this vice  
may happily be delightful for  
time, yet the sweetness of it is dead-  
ly poison; 'tis abominable and de-  
structive, and not at all becoming  
good natur'd and well mann'd  
men, for 'tis neither lawful nor gen-  
tile under the colour of pleasing  
to hurt another for our own benefit,  
and as often as we do so, we call  
our selves perfidious Villains; what  
are such Ceremonies and Compli-  
ments but pernicious Lyes, guile  
and

and varnish'd over with the gloss  
of Truth, and most detestable trea-  
cheries? And tell me, can there be  
any thing more dishonourable and  
wile than to caress and fawn, when  
inwardly you resolve to worry; to  
sneer in destruction with soft lan-  
guage, and to stroak him gently  
whom you design to smite under  
the fifth rib never to rise again? to  
bring a man a present, that you may  
get a fair opportunity to stab him?  
And yet 'tis ordinary (for Courtiers  
too, they say, who should be pa-  
trons of heroick actions) like the ser-  
vant, to crouch and bend in all the fle-  
xures of a sweet compliance, and in-  
stantly to hiss, and turn tail, and  
lung to death; to cut ones throat  
with a clean knife, or a keen rasour  
with oyl; like the Chirurgeon who  
wrapt up his lancelet in a sponge,  
with which whilest he smooth'd his  
patients side he made a deep incisi-  
on; to cry, your most devoted humble  
servant, and enclasp him in their

arms (as if they meant to admit him into a full possession of their heart) whom they revile and curse behind his back, and study by all arts and stratagems they can devise irrecoverably to mischief. But these justly merit to be reckon'd in the number of the very worst sort of men, being the most ignoble and dangerous kind of enemies; for to be a professed open adversary has something of gallantry and favour in it (such, like the lightning before the thunders, give us warning to arm and prepare for the assault) but to betray with a kiss, and to presage ruine with an appearance of civility and kindness, is the most wretched and barbarous inhumanity imaginable. That Brutus, Cæsars great confidant, should have a hand in the conspiracy against him, wounded him deeper than the fatal dagger: (m) *What thou, my Son?* were the words with which he breath'd out

(m) Καὶ οὐ γὰρ; Sueton. in vita.

12370

his



his life. In all your civil addressees  
then be sure you observe this caution,  
*Let not the Courtier in you sup-  
plant the Friend.*

Sometimes a *light phantastick hu-  
mour* is the parent of *Ceremonious*  
applications; and these I call *vaine*  
and *foolish*, because they consist in  
*idle words*, and *high-swollen encomi-  
ums*, and *pompous titles*, and *mini-  
al gestures*, and are not seconded  
with *real performances*, but vanish  
into *empty air*. And if we consider  
them *bright*, and make an *estimate*  
of them by the rules and proporti-  
ons of *solid value*, we must needs con-  
fess that they are so far from being  
*testimonies of true honour* and *sincere*  
*affection*, that they are nothing else  
but an *industrious fond mispense* of  
*time and breath*. For, if you mark  
you will find, that those who  
take *greatest delight* in them, and are  
the *completest masters* of this *Art*,  
are commonly persons that have

only a gay out-side to recommend them, but not one dram of internal weight and goodneſſ; and that they beſtow them in the moſt liberal meaſure upon thoſe they leaſt reſpect, and would not willingly come near; for intimate acquaintants and dear Friends are uſually treated freely, and without the charge or trouble of tedious circumſtances and forms of Courtſhip. And upon this double account it is, that ſuch words and phraſes have loſt their primitive force and virtue, and are almoſt degenerated into inarticulate ſounds, and by being continually abuſ'd (like a ſword whole Edge is turn'd) are able to make no deep impreſſion; ſo that we are not concern'd accurately to examine the juſt importance of every title, nor to paſs the ſame conſtruction upon them we do in caſes of greater moment. And this is clearly manifeſt by what happens every day; for if by chance we light into the company

pany of some we never saw before, and an occasion of discourse be offer'd, we don't stay to make a *strict* search into their *dignity* and *profession*; but rather than seem to *undervalue* them, confer *titles* upon them beyond the *merit* of their *place* and *birth*, and at a venture call him *Sir*, and her *Madam*, that wear good clothes; though afterwards the *one* prove but a *Taylor*, and the *other* a *Chambermaid*. And truly as the matter now stands with us, we must be *prodigal* in our communication of *names* of *honour* and *respect*, for 'tis grown the *fashion*; and *custom* bears a *mighty* sway in all affairs of *this* kind: And notwithstanding that it is *merely* a *specious* pretence, and a *vain* ostentation of words, which signify *nothing* at all to *any* real purpose; yet it is not for *you* or *me* to assume the *privilege* and *boldness*; so much as to attempt an *abrogation*. Nay, when this is not so much our *private* fault,

fault, as the crime of the *Age* and *Nation* wherein we live, we are bound to *conform*, as far as we may, without *dishonesty* or *notorious folly*. But then if we do it out of pure *choice* we are *hugely* to blame, for we publish the *infirmity* and *lightness* of our mind. To this end, it will be *useful* to resume what I laid down at the beginning of this Chapter; That *Complemental* addressees are not *intrinsically* and in their own nature *necessary*, but rather *unprofitable* and *cumbersome*; and if by *common* consent it could obtain that they might be fairly laid aside, all *business* would be more *expeditely* dispatcht; but every place is infected with this *itch*; and since this practice is worn into a *Custom*, and almost establish'd into a *Law*, we must submit to the exercise of it (though some things in use at present perhaps were formerly interdicted, and are *irksome* to a generous and noble disposition) yet so as not to do the

the least violence to veracity and prudence, or go a hairs-breadth beyond the limits of moderation and sobriety, which may best be defin'd by the judgment and example of the most discreet and grave men.

A certain King named OEdipus, being forced out of his own country, repair'd to Athens to King Theseus for shelter and protection from his enemies, who pursued him to take away his life: when he came into Theseus's presence, he suppos'd that he heard him speak to his Daughter (for he was blind) whose voice he knew, and therefore neglected to salute the King, and (his bowels yerning) turn'd him to embrace his Daughter. As soon as he apprehended his error (the eagerness and ecstasie of his joy being somewhat abated) he began to make a large Apology for himself upon the account of paternal affection. But the wise and good King would not

not suffer him to proceed, but interrupted him with these words:  
*Be of good cheer OEdipus, for (n) I study to make my life famous not so much by splendid appearances and the applauses of others, as by mine own illustrious acts of solid Vertue. (o) Cicero gives a special caution that we should not prefer Socrates above Cato (notwithstanding that the Oracle of Apollo pronounc'd him the wisest man upon earth) because Cato was commendable for his deeds, but Socrates only for his sayings. And Orlando the Nephew of Charles the Great is worthily extoll'd by (p) Ariostus an Italian Poet, in that he was fuller of goodness than of words, more ready to*

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(n) Οὐ γὰρ λόβου ἐν τὸν βίον καταδύζομαι, Δαμωδὸν τοῦτι δὲ μᾶλλον, ἢ τοῖς Ἀγομένοις. Sophocles in Oedip. Colon.

(o) Cave Catoni Maximo & spectato viro ne istum quidem, quem Apollo sapientissimum judicavit, anteponas; Hujus enim facta, illius dicta laudantur. In Lat.

(p) Perché Orlando à far leopre virtuose,  
 Più che à narrar leopre, sempre era pronto.

Cant. 2.

*practise*

*practise than to boast vertue, to do well than to talk finely. These instances deserve to be remark'd and engrav'd upon every man's mind in indeleble characters. But the fawning profane complement of Teridates to Nero was most odious and intolerable, (q) [I, my good Lord, descended of Arfaces, Brother to Vologæsus and Pacorus, am intirely at your service; and I am come unto you, as unto my God: adoring you even as I would Mithras (that is the (r) Sun, the Persian Deity: ) My self and Fortunes depend upon you, and shall be dispos'd as you think fit.] For although it may highly please men to be honour'd and courted by others, yet if they perceive that it is constrain'd and merely artificial,*

(q) Ἐγὼ Διάδοχα Ἀρσάκη μὲν ἑξέγονος —  
καὶ ἤλθον τε πρὸς σε τὸν ἐμὸν Θεόν, προσκυνήσας σε,  
καὶ τὸν Μίθραν, καὶ ἵσταμαι τὴν τοῦ, ὅτι ἂν σὺ ἐπι-  
κέλευς. Dio.

(r) Μίθρας ὁ ἥλιος παρὰ Περσῶν. Hesych. Περ-  
σὶς παρὰ Περσῶν; Θεός. Strabo.



they do not only take it *unkindly*, but resent it as a *gross affront*: And well they may, for such *insinuations* and *flatteries* (besides other *infirmities* they labour with) have this defect discernible in them, that those *cragging dissemblers* plainly declare, that they believe them whom they entice and endeavour to intrap, to be so *vain* and *arrogant*, and withal so *dull* and *stupid*, that it is no difficult matter to catch and deceive them. Nor can *soothing complementers* easily conceal their *baseness*; for their *visards* are grown so *thin*, and *themselves* so *transparent*, that a *short-sighted* man may pierce through them, and *detest* and *baffle* their *stratagems*. Adde to this, that *Ceremonies* are exceeding *troublesome*; and yet there are some who make a *trade* and *merchandise* of them; and *measure* them out at certain *rates*: One shall have a *pound*, and another it may be but an *ounce*; this man shall be treated *familiarly*,

amiliarly, and that at a more remote distance; one shall be placed in a great chair, and another must be contented with a *meaner* seat. But 'tis vile and improper that significations of love and respect should be expos'd to sale, and made vendible commodities; and they who use complements out of a fond affection, and to serve other ends than those of civility and Friendship, demonstrate themselves to be persons of a light phantastick temper, and of very little employment. The Soul is a mighty busie thing, and, if it be not exercis'd about serious affairs, 'twill exert and spend its activity upon trifles; And because these formalities are represented to their (s) eyes, and have a pretty aspect, and look like marks of singular education, and are not hard to be

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(1) *Segnius irritant animos demissa per aures,  
Quam quæ sunt oculis commissa fidelibus*  
Horat.

compass'd

*compass'd*, they addict their minds extremely to the study of them, but matters of weightier concernment they can by no means endure to learn, they are too strong for their effeminate understandings to encounter. The highest attainment of these puff-paste Gallants is to congee after the newest French fashion, and cry, *Tour most faithful servant, My Lord*, and swear with a bonegrace: Pitiful pieces of pageantry, that have a plausible outside, but no solidity within; like those Apples (t) Tacitus and other Writers make mention of, that appear lovely, but upon the lightest touch fall to ashes, or like the *Ægyptian Temples* that

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(t) *Cuncta sponte edita, aut manu sata, sive herbarum aut florū, seu solitam in speciem adoleverunt, atra & inania velut in cinerem vaneunt.* Histor. lib. 5.

*Poma oculis tenus, contacta cinerescunt.* Tertul. Apol. cap. 40.

*Pra se ferunt speciem quidem maturitatis, ceterum speciosa cutis ambitione favillacea intrinsecus fuligo absconditur, quae vel levi pressa tactu fumum exhalat, & fatiscit in vagum pulverem.* Solin. Polii Histor. cap. 36.

are

are beautified with fair *Frontispieces*, but if you search into them, nothing can be found, save only a *Crocodile*, or a *Cat*, or some such *petty sneaking Deity*; do but come near them, and like the *sensible plant* they *contract* their leaves within the stalk, and *shrivel* up to nothing; and heartily wish that the whole commerce and intercourse of humane society might extend no farther than these *specious Ceremonies*. And there are not a few in the world who put on artificial modes and garbs, to hide the deformities of a *rugged*, and *slovenly*, and *narrow* disposition, and entertain you with *Complements*, because they are not able to talk *pertinently* upon any material subject (just as some men (u) *swear*, only to fill up the *vacuities* of their *empty discourse*) considering that if they should be as *perverse* and *brutish* in their *outward de-*

(u) Πρὸς ἀναπλήρωσιν τοῦ λόγου. Hierocl. in Pythag. circa Carm. p. 33.

portment, as they are internally in their nature, their company would be an intolerable burthen to all with whom they do converse. This then I confidently affirm (and your own experience will attest it) that they who delight excessively in using superficial formalities, do it for one of the two reasons before recited, and that not many like to be tyed up strictly to a Ceremonious behaviour, for it hinders them from living according to their own inclination, and deprives them of their liberty, which every man is apt to value, as one of the most desirable possessions upon earth.

And now having advanced thus far, it remains that I treat of such Ceremonies, as we are in Duty oblig'd to perform. These are by no means to be laid aside; for the omission of a due payment of them does not only displease but injure others, and oftentimes it comes to pass, that there arises a quarrel not

to

to be decided but by the sword, for this cause, that one took the wall of his Superiour, or did not give him that respect, as he passed by, which of right belong'd to him. (w) Custom is a second nature, and we see (x) it prevails upon men more than the commands of their parents, and the persuasions of their friends; the statutes of the Nation, and the institutions of Religion; and in things of this kind, it has almost the force and obligation of a Law: Wherefore he that calls persons of high rank and quality by vulgar names, and accosts them in the same terms as he does rustical people, disgraces them and is uncivil. It is not fit to speak in the singular number (much less to place Religion in do-

(w) Ἦδη ἐνέχοντες φύσει. Galen.

καὶ γὰρ τὸ εὐθις μὲν ὡς περὶ ἡμῶν γίνεσθαι, μᾶλλον γὰρ τὸ ἔθος τῷ οὐσί, ἐγὼ γὰρ τὸ πολλὰ καὶ τοῖς ἀλλοῖς ἐστὶν ἐπὶ δὲ ἡ μὲν οὐσία τῷ αἵματι, καὶ τὸ ἔθος τῷ πνεύματι. Aristot. Rhet. lib. 1. cap. 11.

(x) Καταρχὴν ἔθος γένος, καὶ οὐσίας καὶ δυνάμεως ἐστὶν ἰσχυρότερον. Nicet.

ing

ing so) to a man of *worth* and *dignity*, that is in the (y) *English* phrase, to *Thou* him; for this is esteem'd a great *indignity*, when it is not a mark of *familiar* acquaintance. And if the fashions of other Countreys and ages have been *different*, this concerns not *us*, nor are *we* to dispute whether of the *two* be more *sutable*; it being *convenient* that we should comply with *those* *Customs*, not which are *absolutely best*, but which are *at present most in use*; as we yield obedience unto several *Laws*, not because they are the most *reasonable* and *equal* that can be made, but because they remain still in their *full vigour*, having never been *repeal'd* by that *Sovereign*.

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(y) Cum fortè Medicus quidam Germanus egregium civem Londinensem numero singulari appellasset, velut atroci lacessitus injuriâ, Pah inquit, Tu bone Germanus, tuillas hominem Anglum? moxque velut impus oculi, pro iracundiâ caput movens dirèque minitans subduxit sese. Erasmi. Chil. 1. Cent. 8. num. 26. explic. proverb. Perum improbum vel mus mordet.

Autho-



Authority which *enacted* them, and if the *Case* stand *thus*, 'tis requisite that we diligently observe with what *gestures* and *forms* of speech it is usual at *this* day, in the place where we *reside*, to receive and salute persons of all sorts and conditions, that so we may be capable readily to discharge that debt of honour and respect which peculiarly belongs to every order. And although ('tis likely according to the manner of *those* times) the *High-Admiral* discours'd to *Peter*, *King of Arragon*, in the singular number, yet the style is *now* alter'd, and it would be unpardonable *sauviness* amongst us, either in speech or letters, to make address to the *King* and *Prince*, with any other *Titles* but *Your Sacred Majesty*, and *Your Royal Highness*: And as he conform'd to the mode of *his* times, so must we submit to the manners of *our own*. And these I call *Ceremonies of Duty*, because they receive not their Being

being from *our will*, but from *Law*, that is to say, from a *General Custom*, which is *equivalent* in things of *this nature*, and binds us (if I mistake not) to the practice of *whatsoever* is not *prohibited*. In matters which have no *viciousness* adhering to them, but rather a *semblance* of *courtesie* and *goodness*, it seems to me very *expedient* that we should conform to that *common usage*, and not raise *scruples* and *contentions*. And notwithstanding that to *kiss*, in token of *reverence*, is properly a *Religious rite*, and appertains to *sacred things*; yet if it be *ordinary* in the *Kingdom* where we live for men to say at their approach or departure, *Sir, I kiss your hand*; or, *I am intirely at your service*; or, *I resign up my self to be dispos'd of at your pleasure*; you ought not to be *singular*, but use *these*, or *such like expressions*, as well as *others*. In *saluting* and *writing letters*, and indeed in *all instances of civil conversation*,  
you

you are to behave your self, not exactly according to the measures and dictates of *reason* (I mean, that which appears to be so to you;) much less is your own *humour* and *fancy* to be your *Guide*; but *Custom*, the *Rule* of *Decency*; and that not as it was in *former* ages, but as it is at this *present* time. And therefore it is not for you to *object* and say, *How comes such a one to be a Gentleman?* or, *Why should I give him any respect?* for if he be frequently styled *Master*, he will imagine you *scorn* and *revile* him if you call him by his proper name, and apply your self to him after a *Vulgar* manner. And (as I said before) these *Appellations* of *Lordship* and *Service* are *smooth'd* and *polished* by *continual* use, and have in a great measure lost their *harshness* by being daily in every ones mouth; and, like Herbs steep'd in water, are become so soft, that we have no reason to be nice and froward. I beseech you, do  
but

but consider how *ridiculous* it would be to begin letters to great Personages with [*If you are in good health it is well. I am in good health*] because the *old Latines* were wont to preface theirs so. If you will be conducted by no prescription but *this*, and go back for a pattern in all particulars to the *primitive times*, and trace Nature into her *cradle*, you must eat nothing, for ought I know, but *herbs* and (2) *acorns*, nor wear any clothes but what are made of the *skins* of *Beasts*. But then, in these we call *officious Ceremonies* a double caution is necessary to be observ'd.

First, that we have regard to the *Country* wherein we live; for all *Customes* do not equally agree with the constitution of *every nation*, but (whether it is to be imputed to the difference of *Soiles* and *Climates*, or to their *mutual oppositions*, or to

(2) *Hinc in proverbis, A frugibus ad Glandes redeire dicitur, qui a melioribus regreditur ad deteriora.*

some

some other cause, I shall not undertake to determine) as the *lineaments* of mens faces, and the *conceptions* of their *understandings* are *various*, so are their *manners* and *deportments* too; and almost every Kingdom has its *peculiar* usages and *customary* significations of *respect*. The *Moscovites* perform their homage to the *Great Duke* by *bowing* so low, that they *touch* the *ground* with their *forehead*; The *Æthiopians* sit in the *King's* presence in token of *subjection*, standing being there a *distinctive* posture of the *greatest* *eminence* and *dignity* (as (a) some people worshipped *sitting* on their beds before their *Idols*, and particularly (b) the sacrifices of *Hercules* were celebrated by the *Heathen* *sitting*.) The *Negroes* give sign of *reverence* by *sitting*, and *leaning* with their *elbows* on their *knees*, and *covering* their *faces* with their *hands*, as an

(a) Tertul. Lib. de Orat.

(b) Macrob. Saturnal. lib. 3. cap. 6.

H

acknow-

acknowledgment that they are not worthy to look upon him. The inhabitants of Japan, out of the perfect enmity they bear to their neighbours of Ghina, salute one another by putting off their shoes or sandals; and (to mention no more) the French and Spaniards (though near in situation, yet) are as distant in their modes and behaviours as East and West. The English (as likewise several other people) uncover the Head (which is the principal member of the body) in sign of honour and veneration, and to shew their readiness to listen to (for by putting off the hat the ears are uncover'd) and obey the commands of their Superiors; and bow the body in testimony of submission; and embrace one another in token of union and friendship; and \* shake hands to intimate

\* *erat & salutationis indicium dextra iuncta dextra, quod apud Varronem, usque etiam apud Calpurnium Pictis habetur.*

—Cur dextra iungere dextram  
Non datur ————— Virgil.

leagu

league and contract willingly to spend their fortunes and lives in a mutual defence; and clap one another upon the shoulder (which yet the Turks reckon one of the greatest indignities that can be offer'd, I suppose, because they brand their slaves on that part) in token of familiar acquaintance; and kiss the (c) lips (a Ceremonie deriv'd from the Eastern nations) an expression of amitie and dearness, as if they could be contented, were it possible, to insinuate and melt their very Souls into one another, and to be joyn'd together into (d) the same Being; and kiss the (e) hand (which is no new piece of servility invented by modern Courtiers, but an exceeding aged so-

(a) Rom. 16. 16. 1 S. Pet. 5. 14. Ἀλλήλους ὀφθαλμοῖς καταβλέψατε, καὶ ἡμέτεροι τῶν εὐχῶν. Justin Mart. Apol. 2. Osculum pacis est signaculum orationis. Tertul. de Orat.

(b) Aristotel. Amicum definiat, μίαν ψυχὴν διὰ σώμασιν ἐνοικῶσαν.

(c) Job 39. 8. 9. 31. 27. τὸ χεῖρα κατακλῦ- Artian. in Epict. lib. 5.



lemnity, borrowed from the *superstition* of the *Ancient Gentiles*, who were wont whenever they pass'd by a *Temple* or *Altar*, or saw any *creature* or *statue* in which they imagin'd a *Divinitie* to dwell (for in former Times nothing more plentiful amongst them than (f) *Gods*) in signification of sacred reverence, to (g) put their hand to their mouth,

(f) *Deos facitis eviminosissimos quosque. Tertia  
Cum portis, domibus, thermis, stabulis soleatis  
Assignare suos Genios, perque omnia membra  
urbis, perque locos Geniorum millia multa  
Fingere, ne propria vacet angulus ullus ab umbra.  
Prudentius.*

*Volucresque ferasque posuere Deos.*

*Porrum & cape nefas violare & frangere morsu.  
Juvenal.*

*Et Faber & Pistor mille dederunt Deos. Ovid.*

(g) Nam, ut audio, percensentibus iis qui istumovere, nulli Deo ad hoc ævi supplicavit; nullum Templum frequentavit; si sanum aliquod pyæterat, nefas habet adorandi gratiâ manum labris admovent. Apuleius Apolog. 1. Cæcilius simulacro Serapidis denotata, ut vulgus supersticiosus solet, manum os admovent osculum labris preffit. Minutius Felix in Octav.

*Qui adorant, solent manum deosculari. S. Hieron.  
in Ruffin.*

and

and (b) softly to mutter some petitions to those wooden or stony Deities, to be propitious to them and prosper their affairs. Every custom and Ceremonie is not fit for all places; those which well become Naples, a City abounding with Noble-men and persons of greatest eminence, would not suit at all with Luca or Florence, which consist for the most part of Merchants and Tradesmen; so that if the manners and fashions of the Neapolitans were translated to Florence, they would look like the cloathes of a Giant upon a Pigmey, a huge deal too big and combersome; as, on the contrary, those the Florentines use would fit upon the Neapolitans (according to the (i) old Greek Proverb) like armor taken from a Pigmey upon the

(b) *Ecce lacu medio sacrorum nigra foveilla,  
Ara vetus stabat tremulis circumdata cannis:  
Resistit, & pavido, Faveas mihi, murmure dixit,  
Dux meus: & simili, faveas mihi, murmure  
dixi* Ovid.

(i) Ἀρεθίνα πυγμαῖα καλῶσιν ἱερὰ μὲν ζῆν. Suidas ex Philostrato.

trunk of a great *Colossus*. And notwithstanding that the Noble *Venetians* in regard of their publick offices honour one another in an extraordinary measure, it is not therefore convenient that the Inhabitants of (k) *Rovigo* or (l) *Asola* should use the same solemnities and mutual observance; although (if I rightly remember) the whole *Vicinage*, whether through their abundance of idleness, or out of an ambition to imitate their mistress the City of *Venice* (as every one is apt to tread in the steps of his Lord, when perhaps he can render no reason why

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(k) *Rhodigium oppidum Venetiarum amplum in quadam quasi Isthmo positum inter Patavium & Ferrariam, sedes Episcopi Hadriensis. a Ferraria 25 mill. pass. ab Hadria 20. patriæ Cœli. de quo lib. 3. Itiner.*

*Rhodigium petitur, variis tibi cognita, Cœli,  
In studiis natale solum—*

Vide *Leandr. Descript. Ro. magnæ di la dal Pop. 353. Edit. Venet.*

(l) *Castellum in territorio Veneto. Consule eundem in descript. Marce Frivigianæ, p. 487.*

he should do so) practise the like formalities.

Secondly, we must have respect to the occasions, age, and condition both of *him* towards whom we exercise these Ceremonies, and also of *our selves*. It behoves us when we meet with men *distracted* with urgent affaires, not to *detein* them with frivolous Complements, but to *break off* as soon as may be, and to *intimate* our mind by *dumb signes*, rather than *stand* to express it by tedious harangues. This they understand well how to do in the Court of Rome; but in many places *impertinent discourses* and *unseasonable applications* (besides that they create no *small trouble*) are a great *hindrance* to the dispatch of *serions* business. You may observe frequently that a person of quality, who has but a *little* time to spare from his *weighty* employments, will cry to one of *meaner* rank, *I pray be cover'd*; and he, after he has scraped I know not

how many legs, at length answers;  
My Lord, I am very well, I humbly  
thank your Honour, I have no need to  
put on my hat. To whom he will  
reply; I beseech you Sir; what do  
you mean? spare your courtesie: But  
he wreaths himself into twenty foo-  
lish postures and looks simply a while,  
and at last with a huge deal of gra-  
vity bowing to the ground rejoyns;  
I earnestly intreat your Lordship to suf-  
fer me to discharge that duty which I  
owe: It is not for me to presume to be  
cover'd before your Honour. And  
this verbal strife takes up as much  
time as would have been sufficient  
for a Judge to have determin'd two  
or three material Causes. 'Tis true,  
whenever any one of low estate  
comes into the presence of a Magi-  
strate, or Nobleman, he ought to  
give him that respect which his place  
merits; but if the time will not con-  
veniently permit, let him be sparing  
of Ceremonies, for he that is immo-  
derate at such a season is sure to be  
ungrate-

*ungrateful.* But neither do the same modes and gestures become old and young, men of the *highest* and of *ordinary* quality; nor is it proper for *Mechanicks* and persons of a *mean* rank to use *many*, and those *solemn* addresses to *great* ones (especially if they are *incomber'd* with *business*) since they are not wont to use them *often*, nor do they *delight* much in them, or exact them *punctually* from others, or indeed *mind* them, being intent upon more *serious* matters; for they seem to expect from that sort of men (m) *obedience* rather than *formality*: Now no *Servant* is to stand so much upon his terms with his *Master* as to *complement* him; if he does, his *Master* will imagine that he *despises* him, and calls his *power* and *dominion* in question; but he is bound *readily* to execute

(m) Quocirca id ipsum iustius exigere quam rogare & in mercedis potius quam beneficii loco numerari posse & debere videtur. Cic. lib. 2. Fam. Ep. 6. ad Curi-  
onem.

his commands. *This* kind of Ceremonies then is to be exercis'd freely, without the least coercion; for that which any one performs as a real due will be reckon'd as an act of Justice, not Civility; but he who does more than he is oblig'd to, purchases the reputation of a well-bred man.

'Twas no small commendation, in my judgment, of (n) *Aristippus*, that he knew well how to conform himself to all times, places, and persons; and truly he that is exceeding wealthy, and wants a comely gentile carriage to set him off, looks just like an Ass laden with Gold. Take the sum of all in few words. You must behave your self as a *Taylor* does in making cloathes; he cuts, and pairs away, and fits them to the body, so that they are something

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(n) *Ἰσχυρὸς ἀμύχανος καὶ τόπῳ, καὶ χρόνῳ καὶ προσώπῳ.* Diogen. Laert. in vitâ.



too big rather than too little, and yet not so wide and ill-fashion'd as to fit like a sack. If you are phantastick and profuse in Complements and Ceremonies towards superiors, every one will point at you for a vain light fellow; nay, perhaps you will be accounted a flattering knave (such a one as Colax in Menander, and Gnatho in Terence are represented to be) than which there's almost nothing more detestable, nothing more unbecoming a rational creature: If you bestow them with a handsom distance upon inferiors, you will be styl'd humble and courteous; if in decent proportions upon equals, you will be esteem'd a well-manner'd person; and besides (to conclude this discourse with the words of a (o) famous Poët) He who

(o) Μὴδ' ἐπολυξέινε δαΐδες, διωπόμελος εἶναι  
Ἐκ κυνῶ πλείου δὲ χεῖρε, δαπάνη τ' ἐλπίστιν.  
Hesiod. lib. 2. Oper. & Dier.

Gratia sic minimo magna labore venit.

Ovid. Amor. lib. 3. Eleg. 4.

treats men ingenuously, and conver-  
ses kindly with them, oftentimes gets  
a great profit with a very trifling  
easie expense.

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CHAP.

## CHAP. VII.

*Of the Moderation of the Tongue in  
some other Instances.*

(p) **A** Narcharsis being asked what was the *best* and the *worst* member, answer'd the Tongue; 'tis the *main Instrument* of good and bad; and though it be but a *little Engine*; yet it is able (if it be not *prudently manag'd*) to do the *greatest mischiefs*; to *discompose* the *sweetest harmony*, and to *disorder* the *frame of Government*, and to *set the whole fabrick of the World on fire*: And therefore it was handsomely said of (q) Plutarch, that they who are well *instituted*, are taught first to be *silent*, and afterwards to *speak to good purposes*. It is not *expedient* to fill our discourses with *private*

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(p) Diogen. Laertius in vitâ.

(q) De Liber. Educ.

stories of the misfortunes, and sharp censures of the persons and actions of other men (notwithstanding that many are apt to listen attentively to them, and to rejoyce at the calamities of those they envied) for no discreet sober person can value the acquaintance of him who is uncharitable and severe, because he believes that he will report the very same things or worse of him behind his back, and (according to the old Proverb) Every one takes care to avoid a mad Bull that has (r) bay twisted about his horn. 'Tis an unworthy practice to be a Tale-bearer, and to strike at any ones good name, either directly or with an oblique

(r) *Fenum habet in cornu.*

*HORAC. lib. 1. Serm. Sat. 4. de poeta Satyrico.*

*Idem Romani de M. Crasso, quod acris esset ad vindictam; Et de Cesare, quod Crasso fenum detraxerit, quod primus se ei acriter opposuerit. Solabant enim Rustici bonum cornupetarum cornu sinistro fenum alligare, ut obvii eo signo moniti, sibi ab eo caverent.*

blow.

blow. (s) A Detraitor takes a secret revenge on virtue, and destroys the guiltless, roots up love, and undermines the reputation when he seems to build it higher. Some have a perfidious trick to ruine a man by (t) commendations, to praise for small things, that they may disparage successfully for greater; as He the Poët mentions in these words, (u) Capitolineus I know well, and we have a long time familiarly convers'd together and pass'd several mutual obligations upon each other, and I am heartily glad he is acquitted, yet I cannot chuse but admire how he should escape being condemn'd; but I'll say no more, because he is my good friend. And we read of Syphax, that he

(s) Κακουργότερον ὁδὸν διαβολῆς ἐστὶ παρὰ Cleantes.

(t) Καὶνὸς γὰρ ἐστὶ τις ἔτος εὐεξῆσαι τρέφους διαβολῆς τὰ μὲν ψίσωντας, ἀλλ' ὑπαικύντας ληλαίνεσθαι. Polyb.

(u) Me Capitolineus convivore usus amico, &c.  
Sed tamen admiror quo pacto judicium illud  
Fugerit—— Horat.

made *Scipio* conceive an irreconcilable hatred against *Sophonisba* by extolling her beauty and constant affection to her Country. But 'tis extream baseness to lift a man up merely that his fall may be the heavier, and to advance him to the top of a Pinnacle with design to throw him headlong down. Some again never speak well of any, but, like the looking-glasses in the Temple at *Smyrna*, represent the fairest and best-featur'd face exceeding ugly and deform'd. And to this, *Railing* (the vice of *Boyes*, and *Women*, and effeminate men) is near of kin. 'Tis an evident testimony of want of breeding, as well as sobriety, to (w) declaim bitterly for a trifle, and to reproach almost every one we come near, and he who does so (as (x) the man in the Comedy told his

(w) Τὰς μὲν αἰμαρηνιμάτων ἀντιβλήτων ὀργίζεσθαι. Apollonius.

(x) Τὸ δ' ἐπεδιδάκων εἰς τὴν ὁδὸν τείχων  
ἔτι λοιδορούμεν κυνὸς ἐς ἔργον ῥέσθαι.

holding wife) is more like a Dog  
 than a virtuous and civil Person.  
 Gallius relates of a certain Boy,  
 that he would give any that he met  
 a box on the Ear; and (which is  
 more strange, (y) the Claudian Fa-  
 mily in Rome were wont contume-  
 liously to handle all that fell under  
 their power. These are both (z) in-  
 tolerable evils, and (a) destructive of  
 humane society, and differ only as  
 white and black powder, the former  
 does as terrible execution as the other,  
 though it makes not so (b) thun-  
 dering a noise.

(y) Quorum superbiam frustra per obsequium &  
 modestiam effugeres. Tacitus.

(z) Ὡς ἄρα ἔστιν τι διαβόλου γλώττης  
 Χείριστον ἐν ἀνθρώποις ἕτερον κακόν.

(a) Ἦ fingente nefas Pyladen odisset Orestes,  
 Thesea Perichoi destituisse amor.

In Siculos fratres, & majus nomen Atridas,  
 Et Leda poteras dissociare genus.

Ovid.

(b) φιλολοιδόρειο γλώττης βέλεμνα ἄκυρι.

Anacreon.

Some



Some have an *itch* upon them to *oppose* almost every thing that is *asserted*, and mightily affect to *dispute* of *difficult* and *unnecessary* cases, observing no difference of *time* or *company*. But (c) this is one of the most *ridiculous* follies in the world, and very often proves a *scab*, and 'tis a demonstration that they are little *acquainted* with the temper and constitution of *man*; for all are *desirous* to *win* the *prize*, and (though it be (d) better to be overcome by *Truth*, than to subdue your *Antagonist* to an *Error*, yet) none can endure to be *baffled*, and *triumph'd* over; besides that to *contradict* upon *all* occasions, is an argument of a *perverse* and *peevish* humour. He

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(c) Omnium ineptiarum, quæ sunt innumerabiles, haud scio an ulla sit major, quam quoscunque inter homines visum est, de rebus aut difficilissimis, aut non necessariis, argutissime disputare. Cic. lib. 2. de Oratore.

(d) Μη πάλα νικᾷν μὲν δὲ ἀνὰ δὴν ἔχει, Καλῶς κρατεῖσθαι κρείσσον ἢ νικᾷν κακῶς.  
S. Greg. Nazianz.

then

men that would be acceptable and obliging in his Conversation, must carefully abstain from such expressions as these: *Sir, what you say is not true: I am certain the matter is quite otherwise than you relate it: You utterly mistake your self: You don't at all understand what you speak; much more from giving the Lye to any.* Nor is it convenient to lay wagers at every turn (for they frequently beget quarrels, and contribute nothing towards the solution of the doubt) but rather (especially if the business be of no great moment) to yield to the affirmations of other men; for the victory seldom quits for cost, but for the most part the conquerer is indammag'd by it; it commonly happens that he who gets the better in a frivolous question, loses a dear friend, and exposes himself to several grand inconveniences, and becomes so odious that few care to associate with him, lest they should be assaulted and suffer the  
trou-

trouble of a needles controversy, but are apt to cast dirt upon him, and to load him with disgraceful names: one calls him a shallow empty fellow; and another, a conceited opiator; and a third, an impertinent obstinate wrangler. But if you are invited by a fair opportunity to dispute, be studious to manage your discourse ingeniously, and to sweeten it with gentleness and moderation, don't set upon your opponent with a fierce appetite as if you meant to devour him at a mouthful, and were eagerly ambitious to silence and overthrow him; but if you perceive him to grow warm and angry, endeavour to (e) assuage his Paroxysm, with soft drops; for (f) a hot iron must not be put into the fire, but into Water. None can be constrain'd to relinquish his own opi-

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(e) Τὸς παροξυσμοῖς ἐμὲρχαῖς πάλιν.

S. Ignatius.

(f) Hunc spectat symbolum illud Pythag.

Πῶς ἐσθλὸν καὶ ἀκαρτεῖον.

mens, nor is it equal to make your apprehension the measure of anothers, and you differ from him as much as he does from you, and whether you are in the right or wrong, is not to be determin'd by your partial self, but by sober uninteressed Judges, and the garland is to be dispos'd of as they shall think fit. And if you do but seriously consider how closely the generality of men are wedded to their own conceptions, and how fondly they dote upon the Brats of their own fancy, and how unwilling they are to be accounted Ignorant, and and withal how uncomely a thing it is to contend earnestly about a Goats beard or a lock of wooll (and truly most ordinary vehement altercations are of no higher concernment) and what a disturbance to the company; you will, I doubt not, be extremely cautious how you engage in a verbal combat. And yet so foolish are some, that they wonderfully please themselves in such conquests, as  
much

much as if they had taken a *strong* fort, or routed an *enemy* in the field, they imagine that they have gain'd the reputation of most *acute* and *subtil* men, and this prompts them to erect *Trophies* to their *own* wit, and *insolently* to tyrannize over all they meet, and *proudly* to obtrude their *counsels* upon them, and to be *angry* when they are *rejected*, and reprehend those that are not of their judgment, and sometimes to proceed from *words* to *blows*, and to set up a *School* to receive *Proselytes*. But we are not to presume to give advice to any unless it be to our *familiars*, and those that are committed to our *inspection*, and *strangers* that are *invole'd* in *dangers* and cannot tell how to extricate themselves; for 'tis an *extolling* our own *wisdome*, and *upbraiding* them with *imprudence* in conducting their affairs, and an argument that we love to *intermeddle* with other mens *business*; And yet there are persons

persons so arrogant and self-con-  
fident as to undertake to prescribe  
rules to a whole nation, and fall  
out with all that don't comply with  
them, and cry, *that the world is mad,*  
*and that men are giddy, and rash, and*  
*will not be rul'd by sober wholesome in-*  
*structions: and that if you don't amend*  
*such and such practices you'll be un-*  
*done.*

Others are exceeding solicitous  
to pull a mote out of their Neigh-  
bours eye, and in the mean time  
regard not the beam that is in their  
own; they take great pains to root  
up the tares in the next field, but  
suffer briars and nettles and all sorts  
of stinking weeds to grow and prosper  
in that which peculiarly belongs to  
them; that is, they are severe in  
correcting the light faults of others,  
when they themselves are guilty of  
such as more deserve to be reprov'd.  
And to be near these cannot chuse  
but be unpleasant, for every one  
loves his liberty, and hates to be  
roughly

roughly dealt with, and *magisterial* impos'd upon; and indeed this temper befits *Parents* and *School-masters* rather than *Companions*, though yet, I think, to educate Children after a more free gentle manner than is at present in use amongst us, would be more reasonable and successful.

(g) Make no loud expressions of mirth or sorrow, for both are improper and tedious. Don't therefore (as you may observe too many inconsiderately do) molest the company by your singing, or create sadness in them by telling doleful stories, especially if they have not any relation to you.

You ought not to mock any one

(e) *Captiva cave guttura captiuncularum,*  
His nil levius contra etiam, magisque tristes  
Hos, nil quibus est perfidiosus, caveto.

*Jul. Caf. Scal. Epidorpidum, lib. 4.*

Οὐδὲν δὲ δύναται συνιμεῖν τῷ λυπηρῷ ἄλλο  
τῷ μὴ ἡδέει. *Aristot. Ethic. 8.*

though



though he be your greatest enemy,  
 for 'tis possible you may wound him  
 deeper with your tongue, than if you  
 should strike him with your sword;  
 and this infallibly demonstrates  
 your contempt of him, because when  
 you jeer and put him to the blush,  
 you intend not profit but plea-  
 sure by it; and 'tis hugely immodest,  
 and ignoble too, to take delight in  
 confounding another, and exposing  
 him to scorn and laughter. For in-  
 stance, 'tis unworthy to reproach men  
 either by words or apish gestures with  
 the infirmities and blemishes of Na-  
 ture, for being blear-eyed or splay-  
 footed, of a Giant-like or a dwarfish  
 stature, for having a stammering  
 tongue or a crooked back; for it may  
 be, they can no more help these  
 defects than they can hinder the  
 rising and setting of the Sun; and 'tis  
 burthen enough to bear them, they  
 need not have a load of contumelies  
 heap'd upon them. I am not so mo-  
 rose as to condemn Jesting and Rail-  
 lery,

lery, only I would have it bounded with these limits.

First, let not any ones *Deformity* and *unhappiness* be the subject of it, for (besides the reasons alledg'd before) 'tis a violation of the great *Rule of Justice* (which *Severus* caus'd to be engrav'd on all his Plate) (h) *That we should do as we would be done by*; and sometimes it meets with such a *retort* as is not easily wip'd off. 'Twas *scarrily* spok'n of the Emperour *Augustus* to *Cruik-back'd Galba*, as he was pleading his Cause before him, and frequently urg'd that he would correct whatsoever he espied amiss in him, (i) *I may find fault with, but can't reform you*: and of another, (k) *That his Soul had a very unhandsome dwelling*.

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(h) *Quod tibi fieri non vis, alteri ne feceris.*

(i) *Ego te monere possum, corrigere non possum. Macrobius Saturnalis lib. 11.*

(k) *Ingenium Galbae male habitat.*

And

And of Proclus, (1) That he could not wipe his Nose with his hand, because the one was so big and the other so little; nor call to Jupiter when he sneez'd, because the sound could not reach his ears, they were at so great a distance from end of his nose; and (2) Julius was rude towards Marius, when he told him, that he look'd just like the Image painted upon the shield. But they who addict themselves to such taunts are often paid in their own coin: So when a crook-back'd fellow upbraided Byzantine with the weakness of his eyes, he

(1) Οὐ δύνασθαι τῇ χειρὶ Προκλὸς τὴν σὺναι μύσιν.

Τὴς μύσος γὰρ ἔχει τὴν χεῖρα μικροτέραν.

Οὐδὲ λῆσθαι Ζεὺς οὐκ ὄντος, ἔαν πλησθῇ, ὅ γὰρ αὐτοῦ.

Τὴς ὀφθαλμοῦ γὰρ τῆς ἀκοῆς ἀπέχει.

Lib. 2. Floril.

(2) Jam ostendam ejusmodi sis. Cum ille ostendit Marii scuto Cimbrico distortum, ejectione lingua, facis fluentibus. Resus est commotus. Nilil tam horre simile visum. Cic. 2. de Oratore.

replied, *Thou objectest to me a humane infirmity, when thou bearest thy punishment on thy back.* And when a tall meager Venetian, who was a notable Lecher, call'd *Galeottus Martinus*, Tutor to *Matthew King of Hungary*, a huge corpulent man, by way of reproof, a greasie Swine; he answer'd, *That it was better to be a fat Hog than a lean Goat.*

Secondly, Droll not upon the persons or practices of your Superiours, for their is both *sawciness* and danger in it. *Rodolphus* the first, *Emperour of Germany*, who had an extraordinary Roman Nose, met a prating conceited fellow in a very narrow steep place, who being commanded several times by some of the Guard to go aside, cried out, *That there was a Nose fill'd up the way that he could not stir:* At which some were incens'd, and would have kill'd him with their Halberds; but the *Emperour* laughing, turn'd his Nose

on

on one side, and bid him pass by. 'Twas well he was in so good a humour, otherwise the fancy had been quite spoil'd. (n) An unseasonable jest upon one-eyed King Antigonus cost Theocritus Chius both his, and his life too into the bargain, after the King had solemnly sworn that he would forgive a former crime.

Thirdly, Make not a jest of serious Matters, whether they be civil or divine. (o) It does not become

(n) Antigonus Rex Theocritum Chium, qui juravit quod ei parurus esset, occidit propter scem, ab eodem de se dictum. Cum enim quasi puerulus ad Antigonus rapere, solantibus cum amicis, ac spem pollicentibus, quod omnino clementem regis experturus esset, cum ad ejus oculos veneret, respondit: Ergo impossibilem mihi dicitis spem. Erat autem Antigonus uno orbatus oculo. Hæc importuna urbanitas, male-dicacem luce privavit. Lucrob. Saturnal lib. 7. cap. 3.

(o) Cum pusillus testis processisset, licet inquit rogare? Philippus, cum quæstor, properans, modo dicitur. Hic illum non accusabis perpusillum rogabo. ridicule, sed sedebat judex Aurifex brevior etiam nam ipse testis. Omnis est risus in judicem conversus. Visum est notum scurrile judicium. Cic. 2. de Invent.

a Judge to play the Mimic upon the bench, much less to exercise his wit upon condemned Malefactors, nor any one to feed his wanton fancy with the sighs and groans of distressed persons, nor an Ecclesiastick to fill his Auditors ears with half-witted quibbles and light trash; for it makes Religion become ridiculous to dress it up in vain attire, (p) and that which may pass for a jest amongst Lay-men, is blasphemy in a Priest's mouth. Be sure therefore that you refrain from polluting sacred things with profane breath and an unhallowed Tongue; for this is a vast heap of follies, and urges want of good manners as well as of virtue and sober wit; and to make a sport of vice deserves the stings of Scorpions, and the winding lashes of Furies, or some more tormenting punishment. Nor will grave secular affairs admit of fooling; *Lupus* aggravated his

(p) Inter seculares nugæ sunt, in ore Sacerdotis blasphemiz. S. Bernard.

crime whilst he endeavour'd after  
the manner to excuse it [Notwith-  
standing that he might have defen-  
ded the (q) *Laterin Castle*, yet as  
soon as he perceiv'd that his ene-  
mies had cast up a trench, and com-  
pass'd him about, he instantly de-  
liver'd it up to them, saying (with  
an allusion to his name) *That it was*  
*contrary to the nature of a Wolf to be*  
*pent in folds and small inclosures*]  
for where there is no place for  
laughter, it is not convenient to jest  
and trifle.

Fourthly, Observe a distinction  
of Persons, and times, and other cir-  
cumstances. Some are so forward  
and waspish that they will not en-  
dure the softest touch: and that will  
be taken well to day, which per-  
chance will be reputed a scoff to-

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(q) *Hujus meminit Liander in descriptione regio-  
nis Toscana.*



tomorrow. (r) Cicero did amiss when he plaid upon Cato, and was styled the *Ridiculous Consul* for his pains.

Fifthly, Beware of *Jeering* instead of *Jesting*. These two are very much alike, and are frequently mistaken for one another, differing only in the *Intention* of the *Author*. The former is a real *Injury*, but the latter an innocent recreation. Your jests may have salt in them, but no gall; or (in the words of a wise man) they must be gentle and harmless, like pretty sheep, not fierce and snarling like surly Dogs. 'Twas an irreverent scuroy answer that a Gentleman gave to (s) P. Scipio Na-

(r) In orat. pro Murena: Vah, quam ridiculum Consulem habemus, respondit Cato; Scurra Consularis à Vacinio quoque dictus est.

1. (s) Censores P. Scip. Nasica & M. Papilius cum equitum censum agerent; equum nimis strigosum & malè habitum, sed equitem ejus uberrimum & habitissimum viderunt. Et cur, inquit, ita est ut tu sis quàm equus curatior? Quoniam inquit, ego me curo, equum Statius meus servus. Visum est parum reverens esse responsum, relatusque in ærarios, ut mos est. Agellius lib. 4. cap. 20.

sica

for and *M. Popilius* the two *Censors*, when they ask'd him how it came to pass, that his horse was such a *resty lean Jade*, and so *ill-dress'd*, and he the rider so *plump*, and *brisk*, and *well-habited*; he answered That he lookt to himself, but his servant *Statius* to his horse; and he was presently *disfranchis'd* for it. When one ask'd his Neighbour what he bark'd at him for? and he replied, because he saw a *Thief*, both were to blame; for the question and answer were equally *sharp* and *biting*. Nor must you be bold in your *Ralliary*, because you see another so. The little *Dog* in *Aesop* was made much of for playing familiarly with his *Master*, and fawning upon him and wagging his tail, and leaping up into his lap, when the silly *Ass* was whipt and soundly beaten for pawing upon him in imitation. You know the *Proverb*, That one may better steal a horse than another look over the hedge; and 'tis

an old Rule, (t) *That two may do the same action, and yet the action not be the same; not that the difference lies properly in the thing, but in the persons who perform it, and in those towards whom it is exercis'd.* Some, I know, peremptorily condemn not only the *loufer*, but even (u) *all jestings*, as below the spirit of a *brave and sober man*; But this, I think, is *over-tetrical*, for I cannot imagine why (if they are not design'd to *evil purposes*) they should not be reckon'd amongst *honest and ingenious divertisements*. (w) *Aristotle* accounts them *amiable persons who are dextrous at giving and taking jests*. And it was or-

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(t) Duo cum faciunt idem, non est idem.

(u) Non solum profusus sed etiam omnes jocos declinandos arbitror. S. Ambros. Lib. de Offic. Verum & hæc à Sanctis viris penitus propellenda, quibus magis convenit flere atque lugere. S. Hieron. in Ep. ad Ephes. cap. 4.

(w) Οἱ ἑριδιῆες καὶ τῷ σοφίστῃ, καὶ τῷ ὑποκριτῇ. Rhetor. lib. 2.

dain'd

dain'd amongst the *Lacedemonians* by *Lycurgus* their famous Lawgiver, that young men should be train'd up in this practice: and if any were offended, he should be debarr'd the privilege of meddling with another in that kind. We read of (x) *Mitio*, that though he lov'd *Æschinus* beyond all expression, yet he would assume liberty to sport with and to laugh at him. And *Asinius Pollio* for his elegance was term'd the parent of witty conceits, and for his Readiness, a man of all hours. And *St. Anthony* the Father of the *Hermits*, and his Scholar *St. Paul*, and *St. Hilarion* were of a pleasant conversation: and *Suidas* tells us that the *Bishop Sisinnius* was of a festival spirit, and a gay humour, and very apt at handsome extemporary Reparties. A Melancolick disposition undoubtedly is the fruitfullest stock for

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*Cur non ludo aliquantisper?* Terent. *Adelph.* Act. 4.  
Scen. 5.

vice

vice to graft upon, whereas a lively discourse revives us more than the briskest wines, and infuses new vigour and cheerfulness into our spirits; and if it be not sharp, or wanton, or peccant in any of the fore-mention'd instances, we may confidently define it to be lawful. And a jest (if it hit right) may do more good than sober counsels; as Arcebe made King James sensible of the great danger the Prince was in in Spain, by telling him, that He came to change caps with him. Why said the King? Because (replied Arcebe) thou hast sent the Prince into Spain, from whence he is never like to return. But (said the King) what wilt thou say when thou seest him come back again? Marry, says he, I will take off the Fools Cap which I now put upon thy head for sending him thither, and put it on the King of Spains for letting him return. And now all the scruple that remains will be of the prudence and fitness of it, and that,

I suppose, may be determin'd by these measures:

First, Let it not *border* upon *severity* and *derision*, and seem a *bitter* pill wrapt in *honey* (for 'tis better to be *silent*, than *appear* to *scoff*, and make *ignominious* reflexions) but *soft*, and *mild*, and such as is likely to minister to *harmless mirth*, and end in nothing but *peace* and *kindness*. There was no *sourness* in that of *Cicero*, when his Son-in-law *Len-tulus*, a man of *low* stature, was begirt with a very long sword, *Who has tied my Son to that sword?* Nor when he saw his little brother *Quintus* pictur'd in *Asia* to the *middle* with lineaments and features of too large a cise, *My half brother is bigger than my whole.*

(2) Secondly, Take care that

(y) *Turpe est difficiles habere nugas*

*Et stultus est labor ineptiarum. Martial.*

*lib. 2. Ep. 86.*

your

your jests look not like the issue of labour and study, that they be not blunt and forced, and as it were squeezed from your brain, but acute and easie, else not they, but you will be the object of laughter: They must be witty fallacies, subtil and artificial, prompt and sudden; and therefore 'tis pride and folly in dull plebeians to aspire to this faculty.

Thirdly, Don't delight in the dregs and refuse of wit; in flat and insipid quibbles and clinches; in (x) changings and gings of words and syllables; in scraps of verses, and senseless rhythms; in jumbling two languages together, and in (a) phantastick returns. How ridi-

(x) Philippus, Lippus, Casimirus Inus, Marcus Arcus, Vinofus Ofus, Sacerdorchum otium, Musculus culus, Medicus mendicus, &c.

(a) Hos quos videris stare hic captivos duos,  
Illi qui stant, ii stant hic ambo, non sedent.  
Plautus.

Cluiphoni desperabundo roganti: quæ spes? Syrus respondet: Nos esurituros satis. Terent.

culons



calous it is when one inquires where  
such a Lord is, to reply, that he is in  
his cloathes; How does that wine tast?  
As if it were moist. How do you relish  
that went? With my palate. What fish  
do women love most? Place. Those  
in the Comedian are something  
more tolerable, (b) Whosoever comes  
hither I'll make him eat my fists. Sir,  
I humbly thank you, I don't list to  
eat more to night; I have supp'd al-  
ready. And again, Merc. You came  
hither to day with your forged shifts  
and a cloak of deceit. Sof. No I  
came with my own cloathes. Merc.  
But you don't say true, for you came  
with your feet. And that in (c) Pon-  
tanus is not bugely extravagant. A  
pragmatical fellow seeing a Tailor  
have a shining drop hang at his Nose,

(b) Quisquis huc venerit pugnos edat. Apage,  
non placet me hoc noctis esse, cenavi modo. Item,  
Merc. Næ tu hodiè huc advenisti confutis dolis. Sof.  
Imo tunicis Confutis huc advenio, non d'olis. Merc.  
At mentiris etiam, certè pedibus non tunicis venis.  
Plantus in Amphitru.

(c) De Sermonè Lib.4.cap.2.

cried

cried out, *What a fair and precious pearl is there? Yes, quoth he, it is so, and very fit for your finger.*

Fourthly, Beware of *pride* and *vain-glory*: Don't harken what a fine sound your *jest*s make, nor steep them in your own laughter, neither by any means permit your wit to bubble up and run over in commendations of it self, lest you become the greater *Jest*.

Fifthly, You must not speak or do any thing after a careless and indecent manner, or make wry mouths, or use mimical gestures, lik *Anticks* or *Morris-Dancers*, merely out of sport, and to excite laughter; for no man ought to render himself contemptible that he may please others, nor is this an *Art* beſeeming a Noble well-bred person, but only a publick *Jester* and a *Buffoon*.

Sixthly, Suffer not such *Toies* to intoxicate and bewitch you; and consume too much of your time. Don't make a *common* practice of *Jesting*, but use it *moderately*, as a *Recreation*. And truly when I have said all I can in *defence* of it, I must confess that it so nearly resembles (d) *scoffing* that I find people generally so *exceptions*, and prone to take things by the *wrong* handle, that is, to interpret them to the *harsher* sense, and likewise so apt to spend their *affections* and *precious hours* upon these *light* and *unprofitable* entertainments (e) that the *prosest* laughter is the *worst* indication in the affections of the *Spleen*)

(d) *Scommas* pene dixerim morsum figuratum, quia saepe fraude vel urbanitate tegitur, ut aliud sonet, aliud intelligat. *Macrob.* *Saturnal. lib. 7. cap. 3.* Cum videas anceps omne esse *scommatum* genus, mado in conviviis, in quibus lxtitia inficiatur, inter ejusmodi dictis facellas, & magis quæstiones carivales vel proponas, vel ipsas dissolvas. *Id.*

(e) Ὅτι πλέον γελῶσι ταύτῃ μάλλον κακῶς ἢ χυρῶς  
littens.

that

that I cannot but think fit to recommend the words of a grave person as most wise and safe (with which I shall shut up this Chapter) (f) That if Jests seldome happen they are to be born, but never to be return'd and made a business of; we should rather warily interpose to hinder the growth and progress of the trifle.

(f) Interdum tamen si incident, ferendæ fortiss, referendæ, nunquam e magis interveniendæ, caute & prudenter augacitati. S. Bernardus.

CHAP

## CHAP. VIII.

Of several external and less hurtful  
Indecencies belonging to the Speech,  
to be avoided.

There are also some other things  
relating to *Discourse* which  
create *delight* (the contrary where-  
unto breed no small *disdain*) to wit,  
when the *elegancy* consists not in  
quick salt *Jests*, but a neat continued  
*Speech*. 'Tis a pretty accomplishment  
to be able to tell a story well, that is,  
to contrive it into a handsome me-  
thod, and to cloath it with *sutable*  
expressions, and to represent the  
behaviours and manners of those we  
talk of, so to the life, that the com-  
pany will imagine they behold the  
persons and their performances with  
their Eyes, as well as hear the Nar-  
ration with their ears; And this,  
believe it, is no ordinary, mean skill,  
but

but a *notable Art*, and to do it *exactly* and without the assistance of the standers by, requires a *ready apprehension*, and an *ingenious, fine, fancy*, and a *tenacious memory*, and a *graceful elocution*, and a *perfect acquaintance with Names and Circumstances*: and (besides all these) a *competent measure of Judgment and discretion*, to direct us to abstain from *needless circumlocutions*, and from *intangling* our discourse with *long Parentheses*, and interweaving it with matters *extrinsecal* to the purpose, without which the story must needs be a great deal more *clear and pleasant*. The Lover in *Plautus* talk'd like *himself*, I mean, like a man *half distracted* when he interrupted his speech with an account of his *Family* (f) [*Megadorus is my*

(f) Hic mihi est Megadorus avunculus. Me fuit pater Antimachus, ego vocor Lyconides. Mater est Eunomia. In *Anular.* sub finem *Act.* 4.

Uncle, and Antimachus my Father;  
 My Name is Lyconides, and my Mothers Eunomia] And how absurd  
 and extravagant is it to insert such  
 impertinencies as these? [He of  
 whom I speak is such a mans Nephew,  
 he dwells in such a place, don't you  
 know him? He married a Lords  
 daughter, a lean woman, that us'd to  
 come often to my Fathers house; 'tis  
 strange you should not remember him;  
 He is a comely proper man, and has  
 long brown hair; if you don't know  
 Him you know no body] for if there be  
 another like him, then all these  
 words are thrown away, and at best  
 they make a gap and are tedious and  
 insignificant to the Auditors, who  
 'tis likely, all the while are swell'd  
 with curiosity to hear the remainder  
 of the story. And to carry it on the  
 more cleanly and to good effect,  
 'twill be useful sometimes to borrow  
 Names, to correct vice under a dis-  
 guise and by an innocent Fiction;  
 to reprove a Covetous wretch under  
 the



the Title of (g) *Tantalus*, and an ingrateful man by the Fable of (h) *Ixion*, and his wheel.

And let your phrase alwayes be plain and easie to be understood, else you will be a *Barbarian* to those you converse with. Words are the pledges and pictures of our thoughts (and next to Reason, speech is the main thing that distinguishes Societies of men from Herds of Beasts) and therefore they ought not to be obscure and (1) *obsolete*, but such as are

(2) *Tantalus à labris sitiens fugientia captat Flumina, quid rides? mutato nomine de te Fabula narratur, congestis undique Sacris; Indormis inhiams; & tanquam parere sacris Cogersis, aut pictis tanquam gaudere tabellis.*

*Horat. Satyr. 1. Vide etiam Homer. Odyss. R.*

(h) Εἴνεος δὲ Ζεὺς ὅδ' Ἰλίου ἄρ' ἔδε τῶν τοῦ  
 ἥτορ κούρας, καὶ ἱὰς καλὰς ὅς σ' ἀνέσχετο  
 Βάρτα δὲ τὴν εὐπύρην ἀμείβεσθαι προσηύκεν. Di-  
 dymes in Odyss. 4.

(i) Talia lingua Latina Topper pro cito, antigeris pro valde, Nautibulum pro alveo similitudinem navis habente, calpar pro novo vino, Lucar pro zito ex lucis accepro, patisse, calvius, suat, tenuasse. Hanc refero ridiculum illud Bartoli de Falcone. Rusticus inquit Falconem cujusdam nobilis venatoris perditum reperit cum gemitu & sonantibus, quem posuit sub hanc, & dedit ei beccare pascua.

in daily use, the sense whereof is obvious to the narrowest capacity.

(k) An old out-dated word is to be punn'd (sayes Caesar) as a rock; and where we have the liberty of a choice,

(l) we are to take that which is least liable to misconstruction, that is, to be perverted to a preposterous or filthy meaning. Nay it is not decent to suggest to the imagination any thing that is obscene and foul;

And although some excellent Poets have not very accurately observed this, yet their authority is not to be reputed valid, nor any mans, when he wanders out of the paths of prudence and modesty.

But to return: Your words must be plain and significant; and such as your own country commonly affords, not out-

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(k) *Inusitatum verbum non aliter quam scopulus in oratio vitandum est. ut Agellum.*

(l) *Satius est dicere, Ego duos mei facti habeo consocios quam testes: Item, *fuorhi Alpes nivibus con-**  
*vergere quam conspuere, Item, ex animo molestiam*  
*scire quam emovere.*

worn,

nor and tatter'd, nor (m) boysterous  
and rampant, nor dark and mysteri-  
ous, nor doubtful and (n) equivocal;  
of which sort (o) riddles consist) but  
simple and proper, genuine and Na-  
tural, and as near as we can, that  
may be accomodated to nothing  
else (like the *Nightingales* nest  
which, they say, will fit no bird but  
her self) and that may without any  
difficulty be uncipher'd; for by this

(m) *Sesqui pedalia verba, apud Horat.*

(n) Quæ uno vocabulo res duas aut plures signi-  
ficant, ut *Cancer, Taurus, Linta, Phoenix*: Sicut  
*Synonyma* quæ duobus aut pluribus vocabulis res  
eandem significant, ut *Exsis, gladius; Aqua, unda;*  
*lymbe; Mare, æquor, Pontus.*

(o) Nunc hæc illic ducis, ubi lapis lapidem verat,  
Ubi vivos homines mortui incurfant boves,

*Plautus in Asinar.*

Ore gero gladium, matrisque in pectore condo,

Ubi mox quæ nunc sunt mortua viva coles.

Dux mea, à tergo caudamque trahens retrahensque.

Hæc, non me, ut ea verberet, ast alios.

Quibus verbis significatur *Atatrum*.

Est dorsum tumidum, ventris planissima sedes.

Summa sibi detrahet cauda reflecta tenet.

Intestina foris sunt, à quibus edere vocem,

Quod nequit, ipsa sibi muta ministra facit.

Hæc est *Tissudo*

*Jul. Cesar. Scaliger*

means

means things will appear in *lively* colours, and every one will *readily* apprehend your mind: so we say a *Horse neighs*, a *Cow lowes*, a *Dog barks*, a *Sheep bleats*, a *Serpent hisses*, and the like. And hence it follows, that none can *conveniently* talk with him who does not *tolerably* understand the language; and that notwithstanding a *stranger* may not have *thoroughly* learn'd our tongue, we are not to *corrupt* it in the *least* for *his* sake, by imitating his *broken Dialect*. Nor is it *hand-some* (unless there be an *unavoidable* necessity) to discourse in a (p) *foreign* language (as you may take notice several out of *ostentation* affect to do;) for 'tis an *incivility* and *reproach* to all in the company that are unskilful in it: And why in *England* at the *Table* (especially if there are

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(p) Sermone eo uti debemus, qui nobis est notus, ut quidam *Græca* verba inculcantes, jure optimo irrideamur. *Cic. Lib. 1. Offic.*

none but *English* men) one that is able may not talk *Greek* or *Hebrew* as well as others doe *French* or *Dutch*, I for my own part acknowledge I cannot tell. In our *common* discourse certainly 'tis fittest to use our *native* language, though perhaps it be not of a very *ancient* extraction, or *sweet* sound; and the reason is plain, because few can attain to speak a Tongue perfectly, except they suck it in with their milk.

Moreover it is requisite that every one who desires to be accounted a sober man should diligently refrain from all expressions that have any smuttiness or immodesty in them. Now the indecency of words is either in the sound, or the signification. Some which are harmless enough in their meaning, have yet a kind of guiltiness, in the very noise, and are apt to leave a tincture of filthiness upon the fancy; at which

vertuous

virtuous persons will blush and be concern'd, if they happen to slip from them unawares, and study afterwards to substitute others in their room (q) That which is not fit to be practis'd, is not fit to be so much as mention'd; and therefore Ladies, and men of quality that would be thought to have good breeding, ought not only to abstain from foul actions, but from the appearance of them too; as the (r) Historian tells the wife of Cæsar, that she was oblig'd not only to be chaste, but to endeavour to be free from all suspicion.

And as you must avoid all words which carry impurity along with them, so likewise those which are vile and sordid. The Poët, in my judgment, was to blame to call a

(q) Ἄ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε καὶ δὲ λέγειν καλόν. Isocras. ad Demon.

(r) Cæsaris uxor non solum à vitio, sed & ab suspitione libera esse debet. Tacitus.

clear day a (s) day without dregs; neither does it sound well to style the Sun the Candle of the world, for it smells of the Kitchen; and it were happy if all dirty Riddles, and \* nasty Proverbs were quite banish'd out of all discourse.

'Tis also necessary that you shun harsh and severe language, and accustom your self to the most gentle and obliging terms; † for example, 'tis better to say, Sir, I am very sorry that I am not able to express this as the matter seems to require, than, I

(s) Hybernis objecta notis specularia puros  
Admittunt soles, & sine facie dies.

*Martial. lib. 8. Epigr. 10.*

\* Hoc scio pro certo, quod si cum stercore certo,  
Vincō vel vincor, semper ego maculor.

Stercora mande, caca obryzum non invidus aurum  
Sic tua vel quævis esse puella volet.

† Ita honestius dixeris, cum muliere pernoctare  
quàm concumbere. Lasanum, quàm receptaculum  
stercorum. Mitram, quàm involucrum testis  
Curtucam, quàm maritum uxoris moechæ. Postica,  
quàm anum. Coprophorum, quàm purgatorium  
trinz vel eloacæ. Quot sedes habuisti? quàm quæ  
cacas cacas?

don



don't understand common sense: and, Let me consider with my self whether it be so or not, than bluntly to cry out, Sir you are mistaken; or, I am sure it is not as you say; or, I'll forfeit my reputation to infamy, and my life to justice if this be true; for you are not to presume to call anothers credit and honesty into question, 'Tis ingenuous rather to excuse, as far as you may, the miscarriages of your friends, as (t) Cicero charg'd the follie of Democritus's opinions, not upon him, but upon his Country; and when you admonish and chide him (according to (u) Plutarch's Counsel) ascribe the fault to your self as well as to him, though you are not equally guilty [Truly we have not done as became us; or, We forget our duty] for by this

(t) *Quæ quidem omnia sunt patriâ Democriti quàm Democrito digniora. Lib. i. de Nat. Deorum. Patria autem Democriti fuit Abdera, fatuitate nobilis, unde AC Δυσπρεπὴς pro stulto.*

(u) In lib. de Discrimine inter Adulatorem & Amicum.

means you will gain his good opinion, and make him attentive, and your insinuations will become strong and prevalent. And if any one has not perform'd his promise with you, it is not handsome to set upon him rudely, and to tell him, Sir, You have not kept your word; You have not dealt honestly with me, unless extreme necessity forces you, and your own credit lies at stake, and can be redeem'd by no other course, for there's a sting and poison in such expressions; but, I suppose your occasions would not permit you to accomplish what you engaged, or the like.

Let me advise you not to pour out your words as fast as ever you can turn your Tongue to them, nor to clip them, or knock them out of joynt one against another, neither to suffer your Tongue to run before your wit, but to speak with due deliberation; and do not begin till you have the  
shape

*shape* and *method* of your matter form'd in your mind; so your discourse will be *legitimate*, and *intire* in *all* its parts and proportions; not an *abortive*, or a *deform'd* issue; not full of *mistakes*, or interrupted with frequent *immusical* stops, neither will you be constrain'd to break off *untowardly*.

Take care to *moderate* your voice that it be not too *flat*, nor yet too *sharp*, so as to *pierce* or *grate* mens ears, nor intermixed with and obstructed by *laughter*. 'Tis true, we are not so far *Masters* of our selves, as at our pleasure to overpower an *Infirmary* of *Nature*; but he that *stammers*, or *lisps*, or is *hoarse* should do well to be perswaded not to *prattle* *very much*, but to cover his defect by *silence*, and study to amend it by *Art* and *Caution*. The famous Orator *Demosthenes* was not *unsuccessful* in his attempt, nor the *Emperour Maximilian the First*, who though *slow* of speech when he was a

Child, afterwards prov'd an extraordinary Eloquent man.

'Tis *uncomely* to *lift up* your voice so *high* as if you were making a *proclamation*, or to *depress* it to so *low* a *softness* that you cannot be heard by *attentive listening*. And when you are *desir'd* to speak something *louder*, you must not *bawl*, lest it be imagin'd that you are *incens'd*, and intend that clamour for a *revenge*. And be not exceeding solicitous about the *placing* of your words, but as they must not be *loose* and *careless*, *intricate* and *involv'd*, and *shuffled* together without all *order*, so neither by any means are they to be *set* and *starch'd*; and let them not run *muddy* as though your thoughts were *disturb'd*, but be *clear* and *graceful*.

Abstain from all *Poëtical* Phrases and *pompous* expressions in your *familiar* converse, for they become a *solemn* exercise more than a *sudden*  
inter-

intercourse; and it is as *improper* to use them in *common* talk, as it is to dance along the *streets*, or to wear long robes when you ride post. How absurdly would it sound, if you should call the (w) *Sun* the *Measurer of Time*, or, the *Lamp of the World*; or the (x) *Moon* the *Queen of the starry Quire*, or, the *Heavenly Pharos*; or, instead of saying, *Tis Night*, recite two or Three Verses out of (y) *Virgil*? What's this, but to

(w) Sol mundi mensor, dictum est perantiquum. Ingeniosus jam videtur si plusculum audeas, eumque appelles perpetuum cæli tabellarium, pistorem lucis, umbrarum carnificem, arborum cœlestium aratorem; quod si publicum Mundi laternarium vocares, lepidius adhuc idcirco foret, quod in occasu lampada percommode aquis exstingueret. Farnianus Strada Lib. 2. Prolus. 3. Academ. 1.

(x) Syderei regina chori, Cœlestis Pharos:

(y) Aspice aratra jugo referant suspensa juvenci,  
Et jam summa procul villarum culmina fumant,  
Majoresque cadunt altis de montibus umbræ.

*Eclog. 1.*

Cum indicare voles te patria tua delectari, non dices volupe tibi esse, *Fumum de Patriis posse videre* facis. Pro Impetu non dices Impete; non Lamia pro Lamina; non Valdius pro Validius.

be a *Pedantick* fellow, and very *gravely* to play the *Fool*? Nor would I have you turn *Clown*, and walk in as *rough* and *unhewn* a *Dialect* as a *Plough-man* or a *Porter*; but let the *matter* of your discourse be *grave* and *sober*, and the words *smooth* and *proper*, and well put together, and *distinctly* utter'd with a *prudent* respect to the *persons*, *place*, *time*, and *occasion* (2) (which particulars contain in them all the parts of *Rhetorick*) and every one will hearken to you with great *eagerness* and *delight*.

Many can never make an *end* of speaking; but as a ship when 'tis once driven by a strong wind, will not easily stop, though the sailes be taken down; so they *continue* their discourse, notwithstanding the subject be *quite spent*, and either inculcate the *same thing over and over*,

(2) Hæc Græci Rhetores *Ἀνυμάρων* εὐχόμενοι  
vocant.

or else prate *whatever* comes next. Nay some have such an *insatiable* appetite of *Tatling*, that they can endure to hear *no body* but *themselves*, and are prone at *every* turn to interrupt others, and as it were *greedily* to eat the words out of their mouths; as if they design'd to demonstrate the truth of that *Maxim* of our *modern Philosophers*, That it is more against Nature, and consequently more difficult, to be at rest, than in perpetual motion. This incivility sometimes breeds a quarrel and no wonder, for nothing provokes Anger sooner than (a) to have an earnest desire *frustrated*, and to be stopt *unawares* in a *full* career. You are to be so far from committing such *rudeness*, that if a man in the progress of his story chance to let fall an *untruth*, you are not instantly to correct it, or to upbraid

(a) Ἐμπροσθεν ἐμποδίζουσιν ταῖς βουλήσεσιν, ὥστε ἵνασι αὐτῷ ἀλλ' ἵνα μὴ ἐκείνῳ &c. Aristotel. Lib. 2. Rhetoric.



him by word or gesture, by shaking your head, or winking with your eyes. Nor is it convenient, whilst another is speaking, that you should by shewing some rarity, or by any way cause the company to desert him, but be attentive your self, that you may never lose the discourse, and be forced to cry, *I beseech you Sir how is that? What did you say?* which is as troublesome to him that talks, as it is to cast a stone in his way who is walking apace, and to make him stumble. And if one be slow of speech, you ought not to prevent him, and supply his want, as if you were very rich and full, and he extremely poor and empty; for many take this ill (especially those that are conceited of their own knowledge) and he who understands least, for the most part, prattles fastest. An empty vessel makes the greatest sound, and a Fool will utter his opinion first, and will (b) hardly

(b) Ὁ μαρὸς ἔδωκεναι σιωπᾶν. Demaratus.

be perswaded to *hold his peace*. But (to omit the reasons produced before) by *this* practice you prefer your *own wit* and *elocution*, and so become *vile* and *intolerable*.

And as *immoderate* talking exposes to *contempt* and *scorn*, so a *profound* silence is not alwayes *wise* and *grateful*; for when men are *oblig'd* to speak by *turns*, 'tis just as if one should refuse to pay his *shot* at an *ordinary*, and expect to subsist on the (c) *Common stock*. And since to *speak* is to *open your mind* to another, he that *constantly* holds his *Tongue* seems to desire to be *unknown*. In short, (d) If you are conscious to your self of *unskilfulness* in the argument, you

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(c) *Immunisque sedens aliena ad pabula fucus,*  
*Virgil. 4. Georg.*

(d) *Εἰ μὲν ἀμάρτυς εἰ σπουδαῖος ποιεῖς, εἰ  
ἀνὴρ πρᾶξις, ἀρετῆς. Theophrast. in Cha-  
ract.*

do prudently; but if you have ground to presume that you understand it, it is both unsociableness and indiscretion.

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CHAP.

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## CHAP. IX.

*Of Neatness and elegance of Manners,  
what it is, and wherein it consists.*

**I**T must be acknowledg'd, that it is an *easier* matter to prescribe *Rules* for the regulating of *others*, than to conform to them punctually *our selves*; and that some are made of such (e) soft clay, that they are *pliable* to be wrought into what *shape* you please; but then (if I mistake not) there is no man so *rough-cast* but he may be *polisht*, none so *brutish* but he may in time by *use* and *exercise* be *mollified*. And that this may be *prosperously* effected, 'tis the best course to begin *betimes*, and instill precepts of *vertue* and good

(e) *Ex meliore luto finxit praeordia Titan.*

*Ovid. Metamorph. Lib. 1.*

(f) *Nemo adeo ferus est ut non mitescere possit,  
Si modo culturae patientem accommodet aurem.*

*Horat.*

*man-*

*manners* into them in their *tender* years, before *vice* and *folly*, and *evil* customes have taken *firm* possession of their minds; for then you may correct their luxuriances with a *pruning* knife, which if they are permitted to *thrive*, you will not be able afterwards to *hew down* with an *Axe*. 'Tis *ominous* to *stumble* at the *threshold*, and ill building upon a *Quagmire*. A *modest* and *orderly* setting forth gives good hopes of the *like* progress, as the *Contrary* is a foul presage of an *unlucky* demeanour *all the life long*. We see it verified every day, (g) *That young men when they are once died in pleasure and vanity will scarcely take any other colour*. Leonides, Schoolmaster to Alexander, infected his youth with some vices, which grew up with him and tyranniz'd over him when he

(g) *Atas prima post tincturam voluptatis agre  
alium colorem bibit. Stada Belg. Hist.  
Quo semel est imbuta recens servabit odorem  
Testa diu*

*Horat.*

was a *King*, and pursued him to his grave. And it was usually said of a *King of France*, That you must be wary what you put into him, for all the world cannot get it out again.

(b) Let this Truth be confessed and remain for ever, That they who are well instructed, easily become good men: But then such as have Debauchery for their Tutor, and permit themselves in their younger age to be drawn aside by lew'd examples, and the importunate allurements of lust and Idleness, seldom return into the right path; nay (though it is most natural for man to obey reason, the (i) Law implanted in his essence) at length they mistake the sensitive appetite for their Nature. Right reason, no question, can reform the most Profligate, and barbarous manners, and lift up Nature when 'tis

(h) Ὁ μὲν διὰ λόγος ἡμῖν ὁμολογηθεὶς μανέντω, αἷς αἵς ὀρθῶς πεπαιδευμένοι, χάδον ἀσάδοι γίνονται. Plato de Legibus.

(i) Νόμος ἐνὶ ζωμένους τοῖς λογικοῖς γένεσθαι. Hierocles.

down,

down, and direct us how to behave our selves in *all* the *Instances* and *Relations* of our life; but generally its dictates are not *heeded*, for the *beast* is set up to Lord it over the *man*; and (k) the true cause why the hopes of excellent things wither away, is not any defect of *Nature*, but of *care*, and *industry*, and *consideration*. A *wild desert* may be converted into a *fertile soil* by *cultivation* and *good-husbandry*; and *Horses*, and *Dogs*, and the *fiercest savage* creatures be *tamed* and made *serviceable* by *humane skill* and *affection*; and surely we are not more *indocible* than *they*. But our *senses* are *perfidious* and *betray* us; we love and desire the *present* pleasure, be it never so *pernicious*, and will suck the *honey* though we are *stung* to *death*; and refuse to bear a *light* trouble, notwithstanding that it will

(k) In pueris elucet spes plurimorum, quæ ubi emoritur ætate, manifestum est non defecisse naturam, sed curam. Quintil.



produce a *lasting* benefit and satisfaction. I have heard of some Great men, who *openly* profess that they will be guided by no *rule* but their *humour*, and will follow their *inclinations* whithersoever they will lead them: But I believe an *Ass* or a *Swine*, could they speak, would not say any thing so *ridiculous* and *abominable*. (l) 'Tis *reason* that distinguisheth *us* from *Beasts*, and bridles our *Senses* and *extravagant* appetites; and if we transgress, the error is not to be imputed to our *Nature*, or *innocent constitutions*, but to our own *obstinacy* and *perverse*ness: For (though a (m) *Mercury* cannot be shaped out of every *knotty* piece of *wood*; yet) *Reason* and *Custom* can transform a *sloven* and a *Clown* into a *neat well-manner'd* person; one action is an introduction to a *second*,

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(l) Consule Plutarchi Gryllum, ejusdemque libellum de solertia Animalium.

(m) E quovis ligno non fit *Mercurius*.

and

and that to a *third*, and then comes *frequency*, and afterwards *pleasure*, and that begets a *habit*, and *Custom* has in it a *moral efficacie* to render a thing *sweet* and *easie*.

And now (to return to my purpose, and put an end to this small treatise) take the *sum* of all in few words: Those manners, and behaviours are *comely* and *amiable* which *gratifie* the *senses*, or, at least, do not *trouble* any of them, neither are *repugnant* to the *humours*, *fancies*, and *desires* of them with whom we converse. Men are generally pleas'd with *beauty* ('tis a *dumb* but *powerful Orator*, that *allures* (n) *silently*, and *steales away the heart*) and all *abhor* those things which are *monstrous* and *deform'd*. This is a *privilege* belonging *peculiarly* to us, and therefore we ought to esteem it *accor-*

(n) Το καλόν παρὰ τὸ καλεῖν, ὅτι τὰς αἰσ. ἐφ' ἑαυτὸ καλεῖ. Carneades appellavit αἰσθητικόν, πρὸς βασιλεῖαν.

dingly: other creatures don't understand what *handsomeness* means; and the more *acute* men are, the more *capable* to consider and judge of it; and 'tis remarkable, That the most *Learned* persons are commonly the *greatest admirers*, and the most *passionate doters* on it. 'Tis *difficult* to draw it in its *just lineaments* and features, and to define *precisely* wherein it consists, but I shall undertake to describe it by such *infallible* marks that you cannot chuse but know it wheresoever you meet it. (o) 'Tis a *pleasing co-*

(o) Κάλλος ἐστὶ τὸ ἐν τῇ συνθέσει τῶν μελῶν ὁρμησις ἐπαυθεῖαν αὐτῶ τὴν χάριν ἔχει. S. Basil. in Psalm. 44.

Τὸ δὲ κάλλος ὁ χρύστιπος ἐν τῇ τῶν μερῶν συμμετρίας συνήσασθαι νομίζει, δακτύλου πρὸς δακτύλον διπλασιῶν, καὶ συμπαγῶν αὐτῶν πρὸς μελαχρόνιον καὶ καρπὸν, καὶ τέτων πρὸς πῆχυν καὶ πῆχυν πρὸς βραχίονα καὶ πάντων πρὸς πάντα. Galen. Lib. 5.

Περὶ τῶν καλῶν Ἰστωκερίστην καὶ Πλάτωνα δογματίζον.

Pulchritudo est ex plurium concinnitate conviens gratia, Plotinus. Vide, si placet, Thomæ Bartholini De luce Animal. Lib. 1. cap. 20.

lour and gracefulness arising from a suteable proportion and agreeableness of the parts amongst themselves, and with the whole. And to the constitution of it, 'tis requisite (p) that all the members be intire, but ugliness proceeds from any one defect. And you will meet with some, whose parts taken asunder are pretty enough, but set together make up a very ill face, and look as if they had been borrowed from several persons. And perhaps (q) Zeuxis desir'd to see five Calabrian Virgins naked only that he might delineate a perfect Beauty, and that collecting from every one what was most eminent, he might out of all draw a

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(p) Bonum oritur ex omnibus integris malum è qualibet defectu.

(q) Consule Ciceron. Lib. 2. de Inventione. Item Plin. Lib. 35. cap. 9. Ubi Zeuxis, inquit. tanta diligentia, ut Agrigentinis facturus tabulam, quam in Templo Junonis Lacinei publici dicarent, inspexerit virgines eorum nudas & quinque elegerit, ut quod in quaque laudatissimum esset, pictura redderet.

Com-

*Complete Helen.* And the same holds good likewise in *discourse* and *actions*; you are to take care that *Time*, and *Place*, and *Things*, and *Persons*, and all *Circumstances* greet kindly; for (r) it is not sufficient that a business be done *well*, unless it be done *neatly* too. As meat if it be never so *wholesome*, does not please, except it has *savoury sauce*; so mens manners, though they may not be *hurtful* and *injurious*, yet are not *delightful*, if they want *ingenuity* and *sweetness* to set them off. All vices are impartially to be abandoned, because they are *unseemly* and *troublesome*; *Gluttony* and *drunkenness* are *vile* and *beastly*; *wantonness* and *lust*, *foul* and *ugly*; and in general, All *unlawful filthy practices* are *ungentile*, and render men *odious* and *contemptible*. But I must remember that I am not at present to treat concerning *notorious enor-*

(r) Non satis est bene quid facere, nisi etiam fiat

mities, but of lighter indecencies. Study to be graceful in all your actions and postures, in eating and drinking, in walking and standing still, in your miene and in your garb, when you talk and when you hold your peace, when you are busie and when you are at leisure. A man must not wear his hair or dress his body like a woman, because there will be an incongruity betwixt the habit and the person; and you ought to be carefull that no (s) unsavoury rank smell come from you; and if you be now and then persum'd, 'twill not be amiss. And 'tis fit your garments be suteable to your age, place, and quality: (t) Castrucius did ill when

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(s) *Pastillos Rufillus olet, Gorgonius hircum.*  
*Horat. Lib. 1. Sat. 2. Mulieres ideo bene olent quod*  
*nihil olent.* *Cic. Ep. 1. Lib. 2. ad Atticum.*

(t) *Castracanis ex Antelminella nobili familia*  
*Lucensis civis, qui ex mercatoris institore miles, et*  
*militie Dux Lucensis & Pastorienfis, Comes Pila-*  
*nus, senator Romanus & praefectus Praetorio factus.*  
*Ejus effigies adhuc Pisis elegantissime picta conspici-*  
*tur. Multis jam seculis in Italia intermissam*  
*triumphandi consuetudinem restituit; capto nimirum*

(appear-

appearing with great glory and triumph with (u) *Lewis the Empe-  
our* at *Rome*, and desiring to shew his Splendor and magnificence to the whole City) he caus'd to be made for him a purple robe, and on the forepart this *Motto* to be embroi-  
er'd in golden letters [*UT DEUS VULT ITA EST, 'Tis as God plea-*  
] and on the back this [*ET UT DEUS VULT ITA ERIT, and it shall be as God pleases*] for in my opinion, it would have better be-  
seem'd his *Trumpeter* than himself And although *Kings* are tied up to no *Rules*, yet I cannot commen-

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se, & ante currum triumphalem ducto *Raindo Cardenio, Duce Florentino. Vide Sis Paul. Jov. lib. 1. Virorum illustr.*

an jam obsoletam bellicæ artis gloriam  
*Castracius Lucensium Dux, Italia*  
cessimit, & profectione *Caesarum*,  
quiescit parvus è tanto fuce,  
cinisque, & nudula umbra mortui.

*Gabriel Faernus Epigram.*

(u) Hic electus est *Cæsar A. C. 1314. Octobr. 18.*

L

Prince



Prince (w) Manfred for going all  
wayes in green cloaths.

(x) It is not comely to run along  
the streets, or to make so much haste  
that you pant, and blow, and sweat,  
for that belongs to a foot-man, not  
to Gentle persons; Neither let your  
pace be slow like a snails, nor lisy  
and affected, nor soft and effeminate,  
but compos'd and modest. 'Tis un-  
comely to hobble as you walk, and to

(w) Spurius fuit Frederici II. Imper. ex Blanca  
Schismatissa Montis ferratii, Princeps Tarentinus,  
rex Sicilia designatus. Cranzius Saxonia lib.  
c. 18.

(x) Cavendum est, aut tarditatibus utamur in  
gymnasticis, ut similes pomparum stercus  
esse videamur, aut in festinationibus suscipiamus  
nimia celeritates: quæ cum sunt, apertius move-  
mur, ita mutantur, ora torquentur, ex quibus  
magna dignificatio sit non adesse constantiam. Cic.  
Offic. Aud. Sm. laudatur incesus compositus, et  
apud Peronsum contrarius est fectus ad mollium.  
Et apud pulchrum vulgum, Superflua incesus fectus  
nam mentari, item soluta gemitus frastus incesus  
acc non gressum fectus, vel ludentibus pedibus  
incedere.

# Chap. IX. COURTIER. 217

ling out your legs, and to stretch your self by wide steps, to hang down your hands, or to throw them about as if you were sowing Corn. You will see some tread tenderly, like a founde'd horse, and lift up their feet as high as if they were alwayes stepping over a threshold, and others stamp so hard that you would think a whole team were coming, one goes as if he intended to kick you at every turn, a second cuts, and strikes his ankles one against t'other, and a third ever and anon stoops down to see or wipe his shooes; all which are not indeed errors of great moment, but yet unbandsome, and to be reformed. If a Horse be lusty and strong, and withal ill-shap'd, he can't be sold for much mony; and (y) in things that have neither sense

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(y) Huc spectat illud Marci Varrois. Hinc perfecti Agricola ad duas metas dirigere debent, ad utilitatem & voluptatem. utilitas quarit fructum, voluptas delectationem. Priores partes agit, quod utile est, quam quod delectat, nec non ea quae

nor life neatness is valued (as an *uniform House* is more esteem'd than one that is only *well-built*.)

'Tis *uncivil* when you are discour-  
sing to fix your eyes *stedfastly* upon  
a man, as if you meant to put him  
out of countenance, and to trample  
upon his modesty; and *stovenly*,  
when you are at the Table to scratch  
any part of our body. You must  
refrain from *spitting* as much as you  
can, and when you are able to hold  
no longer, do it after a *decent* man-  
ner. The *Persians* (as (z) *Xenophon*  
relates) were so *temperate* in their  
diet, and so *frequent* in Exercise,  
that they *seldom* had occasion to

---

faciunt cultura honestiorem agrum; pleraque non  
solum fructuosiorem eundem faciunt, ut cum in or-  
dinem sunt consita arbuta atque olivita: sed etiam  
vendibiliorem, atque adjiciunt ad fundi pretium;  
nemo enim eadem utilitate non formosus quod est  
emere mavult pluri quam si fructuosus rursus. De  
re rustica Lib. 1. cap. 4.

(z) Lib. 1. Pæd. Cyri.

void

void any *Phlegm* at all, by the *mouth* or *Nose*; And why can't we contain for a *little* time? Beware likewise of eating so *greedily* that you are constrain'd to (a) *belch*, or make any other *rude* noise, and of *rubbing* your *teeth* with your *napkin*, and *picking* them with your *fingers*. And in the sight of *others* (especially if they are your *bettors*) don't *wash* your *mouth*; or if you do, *spirt* not out the wine or water *before* them.

And when the cloth is taken away it is not *decent* to pull a *case* of *Tooth-picks* out of your pocket, as if *Jugler-like* you were about to shew *Legerdemain* tricks; for this not only *offends* the *sight*, but likewise argues that you *study* your *belly*, and are exceeding *careful* to be well-furnish'd with all instruments *fit* to serve your *Appetite*. Nor is it comely by any *sign* or *gesture* to express an *extraordinary* satisfaction in

(a) Certissimum diaphragmatis nimio cibo distendit, & propterea antegressa per quassias indicium est.

your *meat* and *drink*; to wish that you had a *Cranes* neck, or to hold up the *glass* and view how *briskly* the wine looks; or like the *Dutchmen*, to *sip*, and *smack*, and taste of every drop, though the liquor, for the most part, be as *flat* and *insipid* as *themselves*; for this is a custom befits none but *Vintners*, and *Parasites*, and *Voluptuous Epicures*. It seems to me not *laudable* to invite and urge your *Guests* to eat, in such language as this; *What? Have you broke your fast this morning? I am sorry here's nothing pleases you; I pray taste of this dish*; for although you *testifie* your care of them, yet sometimes you put them to the *blush*, and *intrench* upon their *liberty*. Nor is it *convenient* to be forward to *carve* for another, unless he be of *inferior* rank, or sits at a *great distance*, and so it may be esteem'd a *favour*, because by it you *prefer* your *self* before *him*, and it may be what you *give* him he will not *like*. But I shall

shall not be *peremptory* in prescribing rules for your direction; for what is *commonly* done is more *expedient* than that which in *my* apprehension ought to be, and in things of *this* kind 'tis better to *erre* with a *multitude* than to be *exactly* *neat* alone. However, don't you *refuse* what *any* one offers, because 'twill be thought you *reprove* or *slight* him. To drink to others, and *earnestly* to *solicit* them to pledge you in *large* bowles, is a *brutish* and most *exécrable* *rudeness*; yet if you chance to be *importun'd*, *kiss* the cup, and *excuse* your self *civilly*, and be *willing* without *contest* to yield the *victory*. 'Tis confess'd this *barbarous* custom was *anciently* practis'd in (b) Greece; and (c) Socrates was

(b) *unde* Græci et Pergræci apud Latinos pro luxuria et comotationibus liberioribus indulgent. Ita Lib. 10. Athenæi celebratur ex Homero Νέστος τῷ πρῶτοντος φιλονοσία Ἀλκίνοος φίλονος Λακωνισμῶν πρῶτος, Φαίητι καὶ Ἀλεξανδρῶν πολυνοσίᾳ, Ἀργείοις φιλονοτίας.

(c) *Vide* *conclusionem* Platonis, nec non Agell lib.

highly applauded that notwithstanding he carous'd a whole night with *Aristophanes*, he was able in the morning to draw a *Mathematical Scheme*, and without any *hesitation* to demonstrate a *subtil and difficult Problem* in *Geometry*, whereby he made it evident that the wine had not mov'd him, or done him the least harm; and we read of him, that when he was at a feast he would conquer every one, and yet was never know to be drunk in his whole life; And some are of opinion that as they who are in great danger of being kill'd become *couragious*, so those that addict themselves to *lewd practices*, when once they are brought to understand the perfect *unreasonableness* and folly of them, become *extremely sober and virtuous*; and they imagine that by *excessive drinking* a man may try his *strength and power* to resist more *violent Assaults*. But in despite of the most *plausible pretensions* that can



can be brought, I must take leave to be of a *contrary* judgment, and tell you that it is not *safe* to make the *experiment*, and that these arguments are *vain* and *frivolous*, and such as deserve *no* reply, because they sufficiently confute *themselves*. Some famous wits to shew their *dexterity* and *acuteness* undertake to handle (d) *absurd* subjects, and dress up *deformity* and *madness* in the guise of *beauty* and *Reason*, and though we don't *believe* what they say, yet we know not well how to *contradict* it. Thus *Phavorinus* the *Philosopher* cried up *Thersites* for a *handsome* man, and wrote a *Volume* in *praise* of a *quartan Ague*; *Carneades* and *Galba* commended *injustice*, and *Hortentius* disprais'd *Philosophy*; *Synesius* extol'd

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(d) Τὸν λόγον ὕψιστον καὶ ῥηϊστικόν. *Aristoph.* in *Nubibus*. Vide *Agell.* Lib. 17. cap. 12.  
*Ἀδύς καὶ ἀτύς ὑποβίβει* tractare.

baldness, and (e) *Marcus Antonius* and *Gerard Bucaldianus* Vomited out a large *Apologie* for *Drunkenness*. It may be they excus'd those who were guilty of this crime, and endeavour'd to cover their blemishes, because they durst not reprehend them, lest they should incur *Socrates's* fate, who for being frequent in reproving others was by the malice of some *Debauchees* (which is the case of many good men) accus'd of impiety and several heinous offences, and put to death as a notorious Criminal. (f) He was certainly an honest man, and a most punctual observer of the Religion and Rites of his (g) Country,

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(e) Ubi sanguine civium ebrius, eundemque insuper sitiens, dicitur volumen de sua ebrietate evomuisse, quo sibi & vitis sum patrociniatus est. *Plin.* Lib. 14. cap. ult.

(f) Οὐδὲν αἰσχροῦ Σαυδρὺ καὶ ἀποκρίσας αἰσχροῦ ἔρε νεικιστοῦτος αἰσχύ, ἔρε ἀποκρίσας αἰσχύ. *Xenophon. Apomocmon. Lib. 1.*

(g) Νόμος αἰ δὲ δίκαιος. *Pythag.*

though

though indeed he deserv'd correction for *drinking so much* with that merry Poet, (and (b) the severe Cato is charg'd with the same vice) notwithstanding that he was not *distemper'd*; for, that he receiv'd no *injury* by it, is to be imputed, not to his *temperance*, but the *strength* of his *brain*; and a *Hogs-head* is more *capacious* than any *man*; and our life ought not to be *checker'd* with *black* and *white*, with *innocence* and *profaneness*; but (as (i) he himself us'd to say) it should represent a *picture* or *statue*, all the *parts* of which must be *fair* and *correspondent*. Nor can I believe that *wisdom* or any *good* can be learned from such *Masters* as (k) *Wine* and *Disso-*

(h) Narratur & prisce Catonis.

Sæpe mero caluisse virtus. Horat.

(i) Τὸ βίον καθάπερ τὴν ἀγάλματος πάντα τὰ μέρη καλὰ εἶναι δεῖ. Apud Stobæum Serm. 1.

(k) Μὴν πάντων τῶν δεινῶν υπερβολῆς. Athen. Lib. 10.

*Inteness.* But this is to be accounted as spoken in a *Parentthesis* and by chance, rather than that the *method* of my discourse required it.

Let none put off his Cloaths, or dress himself in the sight of strangers; nor comb his Head, nor pare his nailes, nor cleanse his ears, nor so much as wash his hands (except it be immediately before or after meals) in the view of others; for the Chamber is the most proper place for such actions; nor shall you come out to salute persons of quality in your Night-attire. 'Tis an ugly thing to draw your mouth awry, and roll your eyes, and distend your cheekes; and deform your countenance. *Pallas* (as (1) Poets and other writers tell

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Prima cerebrato per rara foramina buxo

Ut daret effeci tibia longa sonos.

Vox placuit, faciem liquidis referentibus undis.

Vidi, & virgineas intumuisse genas.

Ars mihi non tanti est, valeas mea tibia, dixi

Excipit adjectam cespitorina suo.

Ovid. Lib. 6. Fastorum.

us) was hugely delighted in playing upon a pipe, till coming to a fountain she perceiv'd it made her have a monstrous mishapen month, and then she blush'd, and tkrew it away. This instrument does not become women, nor men, unless they be forced to exercise their skill merely to get a Livelyhood. (m) Alcibiades who applied his mind to learn all Arts, reckon'd this below an ingenuous well-bred person. A Harp takes not

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Hic locus est in quo tibia docta sones :  
 Quæ non jure vado Mæandri jacta natasti,  
 Turpia cum faceret Palladis ora tumor.

Propert. Lib. 2.

Ἦν σοφὸν σοφὰν λαβῆσαν  
 θρυμμοῖς ὀρείοις Ὀρσανὸν διὰν ἀθανάτων  
 δύ' ὄφθα αἶμον αἵχης ἐκβολεθείσαν  
 αὐθις ἐκ χειρῶν βαλεῖν.

Telestes Selinusius quem Josephus Scal. citat in  
 castigationibus suis Propertianis.

Vide etiam Agell. Lib. 15. cap. 17. Et Plutarch. lib.  
 περὶ Ἀσχυνοῦ.

(m) Plutarch. in vitâ,

away

away the figure and comeliness, but a (n) Pipe swells a man's face, that his familiar Friends can hardly know him; besides, one may sing to an Harp, but a Pipe stops up the Mouth, and obstructs the voice; and therefore, said he, to play upon it is fit only for the *Baotian* boyes, who cannot be taught to speak, we of *Atkens* will follow the example of *Minerva*, who cast away hers, and of *Apollo* who caus'd the *Piper Marfias's* skin to be pull'd over his ears. And hence it came to pass that the *Athenians* utterly banish'd this faculty out of the circle of the *Liberal Sciences*.

And what has been said concerning the face, holds true also of all the parts and Members of the Body; 'Tis unseemly to blare out your Tongue, and to rub and clap your

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(n) Ἀνδρῶν μὲν αἰὶνῶσι τὸν ὄψον ἐν ὧν ὁ  
 ἅλλ' αἰμῶν τὸ πῦρ, καὶ ὁ ὄψος ἐκτρέφεται.  
 Athen. Lib. 8.

*hands, and to laugh at the wagging of a feather, and to twist your beard, and to stretch your body and make a strange noise as though you wanted sleep, and to fetch deep sighs for nothing, as if your very heart would break.*

Take special care what gestures and motions you use in talking, for 'tis obvious to remark that most men are so intent that they don't consider *this*; but one nods phantastically with his head, and another looks a squint, and a third (o) fixes his Eyes upon the ground, and a fourth pulls his mouth on one side,

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(o) Idem illo serè biduo productus in concionem, ab eo, cui sic æquatum præbebas consulatum tuum, cum esses interrogatus quid sentiret de consilio meo. Gravis auctor Calatinus credo aliquis, aut Africanus, aut Maximus, & non Cæsonius, Semiplacentinus Calventius, respondet, altero ad frontem sublato, altero ad mentum depresso supercilio, crudelitatem tibi non placere. *cin. stat. in. L. Pisonem.*

and



and as (p) Cicero affirms of *Marcus Piso*) renders his *visage* more *ridiculous* than his *jest*s, and a *fifth* *wrinkles* up his *chin*, and looks like (q) *Testinus Pinarius*, whom *Cæsar* desir'd to tell him what he had to say when he had crack'd his nut. Some throw their hands about as if they were flapping away flies, and others cough and spit in your Face: And all these are very unhandsome misbehaviours. 'Tis the saying of (r) *Pindar*, That whatsoever is elegant, fine, and pleasant, is done by the hands of *Venus* and the *Graces*; what then

(p) *Facie magis quàm facetiis ridiculus.* Lib. 1. *Ad Artic. Ep. 13.*

*Uttere lactucis, & mollibus utere malvis,*

*Nam faciem duram Phæbe cacantis habes.*

*Martial Lib. 3 Ep. 47.*

(q) *Cicero de Orator. lib. 2. Dic. si quid velis, cum nucem perfrigeris.*

(r) *Σὺν γὰρ ἡμῖν τὰ περπατὰ καὶ τὰ γλυκεῖα  
Γίνεται πάντα βροτοῖς.*

*Εἰ σοφός, εἰ καλός, εἰ ἄγλαος*

*Ἄνθρωπος, &c. In Postremâ Oda Olympiorum.*

shall

shall we think of those that spit upon their fingers, and lay their legs upon a Table, and commit an hundred other indecencies which might here easily be recited? But I shall not go about to collect all into one Volume (as Chrysippus did the Lies of the oracle of Apollo) lest they should swell to too big a bulk, and appear beyond our skill and industry to reform. All I intend to super-adde shall be couch'd in two words. (s) Be not loose in your deportment, nor yet severe, neither all hony, nor all gall; but let affability and Gravity be sweetly temper'd and mixt together.

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(s) Aversor morum crimina, corpus amo.  
Sic ego nec sine te, nec tecum vivere possum.

Ovid. Lib. 3. Amor. Eleg. 10.

Difficilis, facilis, jucundus, acerbus es idem

Nec tecum possum vivere, nec sine te.

Martial. Lib. 12. Ep. 47.

## The Conclusion.

**A**ND now I would advise you not to *despise* these instructions, because the *Matter* of them may seem *trifling*; for *small* transgressions become *great* by frequent repetition and *delight*; and the *less* they are, the *greater* diligence must be exercis'd to *discover* and *avoid* them; and if they are not heed-ed at *first*, they'l pass ere you are aware into a *Custom*; and, as *small* expenses *multiplied* insensibly waste a *vast* revenue, so these *lighter* indecencies, if *numerous*, *disfigure* an excellent and *otherwise* rarely accom-plish'd person; and therefore, I pre-sume they are not to be *laught* at, and *let alone*. I might have spent *more time* and *paper* upon this argu-ment, and if this *Manual* be so for-tunate as to meet with an *hospitable* reception (especially in *that* place for which 'tis chiefly design'd) it

may possibly encourage me to add two other parts in due time, and so to fill up the character of a Complete Courtier; but if not, I must beg pardon for having been so tedious and impertinent already.

THE END.



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a